

The Messenger

Dr A H Strickler
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"Is the Truth in Jesus."

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THE MESSENGER.

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Poetry.

LIFE'S HISTORY.

BY W. M. L. JAY.

Like flowing streams our years go by,
Like filmy smoke our days;
Between the solemn earth and sky
We run our thoughtless ways.
We dream of joy, we toil for gold,
We laugh, love, strive, and hate;
Our faces 'neath the quiet mould
Are heavenward turned—too late.
Be merciful, O God!

Ere evil we can know from good,
Or right from wrong undo,
By mother's milk, by father's blood,
The evil taints us through.
The sins, the passions of their past,
Our earliest steps control,
And in our weakness bind us fast,
Body and brain and soul.
Be merciful, O God!

Thus fettered, forth we go to meet
A foe on every hand—
A foe close-veiled in soft deceit,
Smiling and smooth and bland;
A foe that steals our inmost hearts
With warm and kind embrace,
Till suddenly the maskings part,
And show the foul, fierce face.
Be merciful, O God!

So easy, too, the downward way!
So ready to our feet!
So thickly strewn with blossoms gay,
And promises most sweet!
For evil meets us everywhere,
In dally deed and thought,
In church and mart, in praise and prayer—
The good must still be sought.
Be merciful, O God!

Beside all waters do we sow,
And little reap but pain;
Our weary souls "an hungered" go
Among the blighted grain.
Our hungry souls go parched with thirst
Beside the falling springs;
And all the radiant hopes we nursed
Depart on lessening wings.
Be merciful, O God!

Yet slowly, slowly, day by day,
We something learn from loss;
From some sweet anans we turn away,
We half-way lift some cross.
Illusions one by one outworn
Drops from before our eyes;
And hands by thorns recurrent torn
We lift up to the skies.
Be merciful, O God!

So, dally, nature's weeds grow less,
The plants of grace grow strong;
We wring some sweets from bitterness,
We cry, "O Lord, how long!"
We lift our eyes up to the hills,
We clasp the holy rood;
Thy peace, like heavenly dew, distills—
We know that Thou art good
And merciful, O God.

Communications.

For the Messenger.

A BRIEF HISTORY

Of the Indian Creek Reformed Church, near Telford, Montgomery County, Pa. By the present Pastor, Rev. Jacob Kehm.

[Concluded from last week.]

In April, 1772, the Rev. Casper Waack was ordained to the work of the ministry, with the approbation of the "Fathers in Holland," and became the third regular pastor of the congregation, though not yet twenty years of age. He also had labored in the congregation as a catechist prior to

this time, from near the close of the year 1770. He was the first native of this country, who was ordained to the office of the ministry in the Reformed Church. He served the congregation as pastor for a period of nine years. During his pastorate, the second church edifice was built in 1775. Some time after his pastorate in the charge commenced, he was married to Barbara Leidy, who survived him a few years, and was a granddaughter of Jacob Leidy, one of the first trustees of the congregation. His ministry in this congregation covered the eventful period of the revolutionary war. Many interesting anecdotes in reference to his bearing during these trying times are still preserved. He was an ardent patriot and was true to his country, as well as to his Divine Master. "Er war ein waackerer Waack."

After resigning the pastorate of this charge, he removed to German Valley, New Jersey, and took charge of several congregations in that region. Here he commenced to preach at intervals in the English language, in which he eventually became quite proficient, and is said to have been the first minister of the German Reformed Church in this country, who preached in this language. He remained in this charge until 1814. He then removed to Germantown, Pa., and was pastor of this congregation ten years, in connection with the congregation at Whitmarsh, which he also served two years longer, during this time residing in their midst. He subsequently removed to Worcester, Pa., near his son's residence, Rev. George Waack, Centre Square, Pa., and from this point ministered for several years to the churches in Pikeland, Chester county, Pa., traveling for this purpose a distance of sixteen miles, and alone. The last four or five years of his life, were spent with his youngest son, Dr. Philip Waack, at the Trappe, Montgomery county, Pa., at whose house he died, July 19th, 1839, twenty-seven days short of eighty-seven years of age. He remained along with those of his aged widow, who buried, at the cemetery connected with Leidy's church, Montgomery county, Pa.

On the 17th of April, 1782, Rev. John Theobald Faber became pastor of the congregation. His pastorate covered a period of five years. He resigned in 1787 and removed to New Goshenhoppen, Pa., where he on November 2d of the following year, sank down suddenly in the pulpit, whilst in the act of delivering a sermon, and died in about forty-five minutes afterwards. His son, some forty-five years later, sunk down in the same pulpit in somewhat similar circumstances, and died ten days thereafter. The father and son are buried side by side under the altar of that church.

The fifth pastor of the church was the Rev. John Michael Kern. He commenced his labors October 7th, 1787. His pastorate, however, was of short duration, as he died in the following year, and his remains repose peacefully in the graveyard, near the church.

Rev. John William Ingold was the sixth pastor of the congregation. He entered upon the duties of the pastorate September 18th, 1788. His labors here were of short duration. After an eventful year, in which he lost his wife, whose remains repose near the church, he resigned and removed to North Carolina.

The congregation seems to have been without a regular pastor during the next two years. On the 1st of August, 1790, Rev. Nicholas Pomp became pastor of the congregation. He continued to serve the congregation nine years, and then resigned and removed to Easton, Pa., where he died September 1st, 1819, in the eighty-sixth year of his age.

On the 14th of September, 1799, one month after the Rev. Nicholas Pomp had retired from the pastorate, the Rev. Jacob Senn took charge of the spiritual interests of this people. He is spoken of as a most excellent man and an earnest preacher. Previous to taking charge of the congregation, he had preached for four years to three congregations in Sussex county, New Jersey. He was born June 1st, 1774, and after laboring in the ministry a little more than twenty-two years, he died January 28th, 1818, aged 43 years, 7 months, and 27 days. His remains are buried in the cemetery attached to this church. He served this congregation as pastor a little more than eighteen years.

Rev. Mr. Senn was succeeded in the pastorate of this church by the Rev. John Andrew Strassburger. He commenced his labors as a licentiate on the 26th of April, 1818, and was subsequently ordained to the work of the ministry by the Synod at Lancaster, Pa., September 23d, 1819. His labors in the congregation covered a period of thirty-six years, two months and nineteen days. His entire ministry was devoted to one particular charge. He was born October 3d, 1796, and was brought up in a Moravian family in Saucon Valley, Lehigh county, Pa. He was of a mild disposition and very pleasing in his manners, and hence moved forward smoothly among his people, beloved by all to the end of his life.

Mr. Strassburger raised a large family, of whom the Rev. N. S. Strassburger of Allentown, Pa., is the oldest son. Many of his descendants reside in this immediate vicinity, who are an honor to the Church of their father and useful members of society. On account of physical disability, he retired from the active duties of the ministry, resigning his charge July 15th, 1854, just one hundred years from the time of building the first church. The remainder of his life was spent peacefully on his beautiful farm, at Bridgetown, Bucks county, Pa. On the 2d of May, 1860, he fell gently asleep in Jesus, in the blessed hope of exchanging the pilgrim staff for the crown of everlasting life, at the age of 63 years, 6 months and 30 days. His remains, at his own special request, were buried in the cemetery attached to the Indiancreek Reformed Church.

To me it seems evident, that, prior to the resignation of the Rev. J. A. Strassburger, arrangements had been already made for a successor to him in the pastorate. Accordingly on the very day he resigned, Rev. Joshua H. Dorr became pastor of the charge. His pastorate did not continue as long as that of his predecessor. He resigned the charge in 1857.

He was removed from here to Allentown, Pa., from the first Reformed church at which place he had received a call to become their pastor. He is the only one of all the pastors, who preceded the present incumbent, that still survives. His labors are differently estimated. By some he is very much praised; by others he is not held in such high estimation. As far as can be learned, his ministry amongst this people was a successful one. He is evidently a good preacher. He came here in the prime of life, a live man with modern ideas. During the long and mild pastorate of his predecessor, the people had become somewhat relaxed in pushing forward the work of the Church. Hence occasional friction would occur. The wedge, however, had to be driven at some time or other, if the congregation was destined to reach a prosperous future. In forming our conclusions with an unbiassed mind and heart, we cannot do otherwise than say, that we regard his short pastorate among this people as a success. It is still true that he left the congregation in a somewhat unsettled condition, so that it was hard to tell which way the stream would flow.

Under the circumstances just detailed, the Rev. Peter S. Fisher was called to the pastorate of the charge. He entered on his duties in October, 1857. He came from Centre county, Pa., in which region he labored successfully as a pastor for a number of years. He was acknowledged a good man, but differently constituted from his immediate predecessor. Instead of driving the wedge onward, which had been set, he worked on the compromise plan, trying to concentrate the different elements at work and make them conform to his own constitutional character. His labors seem to have had the desired effect. The work prospered in his hands and he had many friends. Had he been a younger man, the results would, undoubtedly, have been different.

During his pastorate, three new congregations were organized within the bounds of his charge, namely, Leidy's, Bridgetown, and Sellersville. The number of his congregations was thus increased to six with a membership of fifteen hundred. The field became too large and the labor too great, especially for one in the evening shades of life; yet, what was he to do? Personally he could do nothing. The Goshenhoppen

Classis eventually came to his aid. At its annual meeting in the spring of 1870, the Trumbauerville congregation was detached from the charge, and Indiancreek and Tohickon allowed to remain as the old charge, a new charge having been created out of the three recently organized congregations. It was left optional with the pastor to remain in the old charge, or to become pastor of the new one, to be known as the Sellersville charge. This unexpected action of the Classis, as soon as it became known, raised a great commotion, as all such things generally do in East Pennsylvania. The usefulness of the good old pastor was at an end, as far as the old congregations were concerned, and his labors amongst them were accordingly closed, after he had served them for a period of thirteen years and six months. He accepted a call from the newly constituted charge, in which he labored, with much acceptance, until his useful life was brought to a sudden close, he having been stricken down in the pulpit, whilst preaching in the Hilltown church for the pastor of that charge.

From the old charge as now constituted, consisting of the Indianfield and Tohickon churches, I received a call early in the spring of 1871. At first, I had some doubts and fears as to my success, should I accept the call. It was only after some weeks of prayerful consideration, that I felt constrained, still with some reluctance, to accede to the wishes of the people. It would cause me to part from a fine home, a kind people, and a charge which had been by six years labor, wrought up to a considerable degree of prosperity. I had taken an unbiassed view of the situation when I visited the field; had "counted the cost," and under the circumstances in which I had received the call, I was led to believe, that Providence had opened up the way, and it was my duty to go to the Indiancreek charge.

I have no more to add, except that the church itself is the best judge, and the size of the charge, must tell whether my acceptance of the call was in accordance with the will of God.

For The Messenger.

REPORT ON THE STATE OF RELIGION OF SOMERSET CLASSIS.

It is meet, right, and our bounden duty, that we should at all times and all places, give thanks unto the Lord God Almighty, Father, Son, and Holy Ghost. But there are times when the temporal and spiritual mercies and blessings vouchsafed unto us are so great that we feel constrained to offer unto the Lord special thanksgiving and praise.

As we stand to-day and look back over the Classical year that has just come to a close, we are made to rejoice that the Lord has given us so many evidences of His loving-kindness and tender mercy.

Over our beloved Zion at large now hovers the angel of peace, and instead of contentions and divisions, we find the various portions of the Church working together in harmony and preparing for a great onward movement. Another reason for special thanksgiving is found in the signal manner in which the Lord has crowned the humble efforts put forth by the ministers within our own Classical bounds. Graciously has the Lord preserved our pastors in health and strength, so that they have been enabled uninterruptedly to scatter the seeds of divine truth, to catechize the youth, to administer the holy sacraments, to visit the sick and afflicted, and do all such good works as are required of faithful stewards of the mysteries of God.

The leading festival seasons of the Church have been duly observed, and from the different reports we learn that the people are beginning to see more and more, the value of these days and to apprehend by a true faith the facts which they represent.

The faithful labor of our pastors in the Master's service has been attended with most blessed results. The parochial reports speak of the good attendance upon the services of the sanctuary, and of the steady growth in grace evinced in the lives of many members; and a summary of the statistics shows a steady increase in the number of baptisms, of confirmations, and of communicants. Our cords have been lengthened, new congregations have been organized, a

charge has been divided, three new churches have been erected, and work at a fourth already begun.

The Sunday-school cause has received special attention during the year, and a growing interest has been manifested in this important work. Conventions have been held for the discussion of the subject in all its bearings, new schools have been organized, scholars added, and many of the young thus brought into a proper position for Christian nurture.

With pleasure we notice the growing interest in the cause of missions. Missionary conferences have been held in various charges, societies have been organized and efforts put forth by our pastors to revive and strengthen the spirit of missions among their people.

Many are now coming to realize more deeply that the Church of Christ must ever be animated by a missionary spirit if she would actualize the idea of her Divine founder whose command comes sounding in our ears even now—"Go ye, therefore, and teach all nations."

In obedience to the request of the Board of Missions, a few of our ministers have already canvassed their respective charges, soliciting, from each baptized and confirmed member, a contribution as a thank-offering to the Lord for the blessed results of the Peace Commission. The success attending these efforts has been most cheering. Others have signified their intention to attend to the same matter within the next few months. All seem to realize that we have entered upon a new era in our history, and that the great Head of the Church summons us to enter with increased zeal and activity upon the sacred work of missions.

As a result of the increased efforts of our ministry to cultivate among the people a liberal spirit of benevolence, the amount of contributions is considerably in excess of previous years. But while in this direction charges have done nobly, others have by no means come up to the full measure of their ability. As in every portion of the Reformed Church, so likewise among us, is there great need of improvement in this part of Christian duty. It is still necessary to preach and emphasize that phase of the Gospel which tells of our duty in giving, that the Lord's work may prosper and that our people may realize that "it is more blessed to give than to receive."

Although we have many evidences of outward growth and prosperity and of a corresponding advance in the powers of the inner life as the work of the Holy Spirit in the Church, yet we would not forget that there are many things which serve to remind us that we are still in the Church militant. The presence and power of sin is felt in some instances to an alarming extent, manifesting itself at times in gross violation of morals which mar the purity of the Christian life. But such has been the history of the Church from the beginning. The good and the evil mingle together. The kingdom of darkness is arrayed in hostile conflict with the kingdom of light, and the disturbing forces of sin assail the Church from without and from within. But the Lord is mightier than Satan, and no adverse circumstances nor opposing forces can hinder Him from working miracles of grace in the hearts of men. Amid all the powers of evil, we need but go forward in firm reliance upon Him who has said, "My grace is sufficient for thee."

With devout gratitude for the many blessings of the past year and humbly confessing our shortcomings in the work committed to us, we would enter upon another year, commending ourselves to the great Head of the Church, invoking upon our persons and labors for the coming year His most gracious benediction.

And now, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen."

Respectfully submitted,

S. R. BRIDENBAUGH,
Chairman.

He that can feast upon another's misery, vexation, or disappointment, has a most unhealthy soul.

Family Reading.

"FOR MY SAKE."

Three little words, but full of tenderest meaning:
Three little words the heart can scarcely hold;
Three little words, but on their import dwelling,
What wealth of love those syllables unfold!

"For My sake" cheer the suffering, help the needy.
On earth this was My work, I give it thee;
If thou wouldst follow in thy Master's footsteps,
Take up My cross, and come and learn of Me.

"For My sake" let the little ones be tended,
All that I gave unto thee safely keep;
I took them in My arms, received and blessed them,
Do now the same for Me, "Feed now My sheep."

"For My sake" let the harsh word die unuttered
That trembles on the swift, impetuous tongue;
"For My sake" check the quick, rebellious feeling
That rises when thy brother does thee wrong.

"For My sake" ever press with patience onward,
Although the race be hard, the battle long;
Within My Father's house are many mansions,
There thou shalt rest and join the victor's song.

And if in coming days the world revile thee,
If "for My sake" thou suffer pain and loss,
Bear on, faint heart, thy Master went before thee,
They only wear His crown, who share His cross.

O Thou, dear Lord, who walked on earth incarnate,
Fain would we follow, but we fear to fall;
Lo! at Thy feet we bend, Thy aid imploring,
Our only plea that "For Thy sake" we call.

—National Baptist.

MAN-ISH BOYS.

We must coin a word to designate these nondescripts. When the English language was young they had no existence, or, at least, like fossils, were not sufficiently numerous to call for classification. This is our apology for our vocabulary, and our effort to enrich it. But names are only shadows of things. Grotesque objects cannot have genteel titles. Man-ish boys are not a fiction—would that they were!—but a most disagreeable fact.

The average boy, as God makes him is about nine inches long. The rest of his length he grows. Providence may by sunshine stimulate, or by wrestling winds disfigure the stalk and stem of the sapling, but is not responsible in any moral way for the gnarled and gaunt trees of the forest. And human life does not differ greatly in the conditions of growth from plant development. There are freaks of nature in the family as well as in the field. We do not now speak of those sad physical malformations which are God's messengers to teach sympathy and all the passive virtues in the home and the world. These are parts and illustrations of that mystery of iniquity which no philosopher can fathom, and by reason of which the whole creation groans. But moral partiality or positive evil may take upon itself the fairest form. The devil never loses his horns or his hoofs, but he sometimes wears domino and buskin. Masquerade is his favorite mode in good society. Let men say what they choose, some depth of deformity is to be found in the youngest life. Let it be granted that the monad of one day is pure, but the monad becomes the monarch of the nursery, and before one year has passed will be found to demonstrate a naughtiness which grows with his growth and strengthens with his strength. This may all be the infection of family life but it is none the less a fact, as any parent knows to his sorrow. The unchildlike child is a monstrosity by development and not of divine creation.

Man-ishness manifests itself at different years and in different ways among differing nations. In England the child is kept in leading strings until tall enough to look over his mother's head. One of the farces on a London street is the overgrown boy dressed in roundabouts and decorated with the traditional tall hat. His manners are immature, but he is more wise concerning the evil than he appears to be. Some years since, we sat in a London restaurant very near two such young gentlemen. They talked so loudly that the deafest neighbor must have heard them. Every reference to their father identified him as "my governor." And "the old woman" seemed to be the pet name for the loving mother who had by her tenderness deserved a better designation. Their special interest seemed to be the "bobs" and the "cobs" which they had been able to "squeeze" out of their parents for purposes of pleasure. They had the absurd folly dominating their words and actions that the rougher and coarser they could appear the nearer they approached real manliness. These same youths at home, or others of like look whom I have seen in family circles, could be as childlike and bland as "the heathen Chinese." The fiction of innocence was kept up to the standard of English domestic life, but when out of their parents' sight their ways became both devious and dark. That this international plague of "man-ish boys" is spreading its infection through English society is plain to the critical observer, and proved, notwithstanding all caveats, by the large num-

ber of sons of English gentlemen who are to be found among the adventurers and vagrants of this and every other large community. Like the younger son of the parable, their imitation of the manners of "high life" first makes them discontented with the struggles of home industry and then scatters them in "a far country."

Among the French and Germans this development of false manhood is more slowly wrought. The peculiarity of their domestic and national customs tends to the suppression of this strange evolution. The schools are, for the most part, free from the taint. And the inveteracy of vice in the communities, being recognized by parents, is the reason of closer parental watch. Boys have almost attained their majority before they know much of the world among these nations. But how quickly they respond to the evil and measure themselves by the standard of the vulgar is the first conviction of a visitor at any of the German Universities or the Latin Quarter in Paris. The old perversion of Solomon's proverb is literally verified in their lives: "Train up a child, and away he will go." However desirable for the pursuit of certain technical studies may be the Continental schools, it is dangerous in the extreme to permit an American boy to remain abroad after he has attained his preparatory instruction, or to send him there for the attainment of special or professional knowledge until his religious principles are well rooted. Our fellow-countrymen in Europe, who know better than we the risks of their adopted homes, are, to a great extent, in the habit of sending their boys back to America during the callow days when they are likely to mistake man-ishness for manliness.

The manifestation of this false tendency in our country was in the olden time called the "fifteen year old fever." But our foolish imitation of Continental habits in great cities, without their compensating restraints, has subjected our boys to the contagion of this evil at an earlier age. In country districts the normal maturity of boys is still maintained, and the evidences of man-ishness are neither as extreme in character nor as early in years. But sooner or later a boy must pass through this parenthesis of life. It is the period of slang words, rebellious actions, disagreeable tempers. To the parent it is the time for the trial of faith and patience, for the pain of deepest heart-ache. In later years the manly son remembers all this, and by tractableness and tenderness strives to make restitution for his wrong doing. If death remove his parents before the disease has run its course, he is afterwards the victim of a remorse which time can never silence. The symptoms of the malady, for we would place it in the same category with measles, vary according to constitution and surroundings. With some it begins by the affectation of manners of gentlemen, the most aggravated form of Beau Brummelism, and all the graces of the drawing-room. This is the mildest type, and may be viewed without serious apprehensions. Though there are by-ways from the gate of the Celestial City to the depths of sin, yet they are not the broad way. It may be that such a youth will form acquaintances in even refined society who will mislead him into vice which wears the guise of virtue. But if parents are wise in their generation they will be able to choose the companions of children having these social tendencies. Instead of over-riding the boy should be treated with a certain consideration, for the evil thing in him is only the excess of a good.

What, on the other hand, shall be said of that enlarging class of boys whose natures develop in an opposite direction? For everything low and debasing they seem to have an irresistible desire. Despite all example and pleading from parents they adopt the life of a loafer and a blackleg as the highest style of man. Oftentimes they manifest a hatred of truthfulness, as though their very instinct made the society of liars most congenial. In billiard saloons and places of worse repute they congregate, and vie with one another in a bravado of wickedness. I firmly believe that the majority of the supporters of vice in this city are youths under twenty-five years of age. It would surprise some optimists to note the number of beardless and immature faces which issue during a single evening from the doors of some places of ill repute in the better neighborhoods. This form of man-ishness is the most hopeless. The probabilities are that the youth will bring to later life from this period of vulgar association an enfeebled body, a sceptical mind, irritable temper, and a lawless will. Culture will do nothing for such an one. He must be converted before he can eat honest bread.

The problem presented by this strange period is most difficult of solution. It involves all the tact of woman in the home. The only eradication of the evil is wrought by parental influence. The church and the community can do little for the exorcism of man-ishness if household disciplinarians will to have it so.

Whatever may be the silliness and the sinfulness of parents there are few blind enough to desire this unnatural development in their children. Into the modes of home government in dealing with its cure we do not now enter; but for its prevention this one thing may be said with safety, and ought to be said with emphasis: that no one can do more harm to society and the Church of God than he who intrudes himself between parent and child. When there is a need to prevent cruelty or to remove from the contamination of crime, the community, as a whole, may rightly interfere and separate young lives from those who in the family are their enemies. This is the philosophy of our Societies for the Prevention of Cruelty, and various agencies of the State's authority. No one mind can be trusted to do such delicate work. But every-day life witnesses the sowing of suspicions, the education of distrust, the weakening of parental authority, by those who call themselves your child's friends. These are they whom Cicero so sternly denounced as the "perverters of youth." That which they would resent in their own families these busybodies in other men's matters make a trade. We could furnish a list of such officious Christians, who, whatever may be their motives, are doing deadly and the devil's work. For when a child's honor for parents is weakened the first step, according to the fourth commandment, is taken from the land which the Lord thy God giveth them. When confidences are encouraged to which the father or mother cannot be made a party the seed of falsehood is sown. What shape it may assume in its aftergrowth, who can tell? When children are encouraged by outsiders to asperse their parents' motives and criticize their actions their strongest link to virtue is forever broken. Who can wonder that they come to doubt all goodness and to rebel against all authority if by such subtle influences their confidence in those who stand to them as God's vicegerents in the family be destroyed? If our children are to be truly trained for God and usefulness there must be among all good people a recognition of the sacredness of the parental tie.

Another word of suggestion must be added to those who do this same evil thing unconsciously. A wicked or a worldly life must taint the whole circle of childhood which surrounds it. It may be that for his own household a man is ready to assume all the responsibility of a vicious example; but what right has he to erect a standard of character and conduct which shall tone down the lives of his own children? If there were no man-ishness among men it would soon die out among boys. But so long as the pestilence rages in a single home there is danger of its ravaging a city. More real manliness among men is the best prescription for the cure of man-ishness in boys.—*Christian Union*.

WAIT.

Wait, husband, before you wonder audibly why your wife don't get on with the household affairs, as your mother did; she is doing her best, and no woman can endure that best to be slighted. Remember the long weary nights she sat up with the little babe that died; remember the love and care she bestowed upon you when you had that long spell of sickness. Do you think she is made of cast iron? Wait—wait in silence and forbearance, and the light will come back to her eyes—the old light for the old days.

Wait, wife, before you speak reproachfully to your husband when he comes home late, weary, and out of sorts. He worked hard for you all day—perhaps far into the night; he has wrestled hand in hand with care, and selfishness, and greed, and all the demons that follow in the train of money-making. Let home be another atmosphere entirely. Let him feel that there is one place in the world where he can find peace, quiet and perfect love.

"TALKING TO GOD!"

A few years ago Dr. Leonard Bacon, the venerable patriarch among Congregationalists, was traveling with one of his sons in the far interior of Asia on their way to the ruins of ancient Nineveh. I believe it was along the same path which the prophet Jonah took ages ago to that famed city. They had passed safely through many perils along that dangerous road, and had crossed a large river which intervened, and were proceeding on their way to Nineveh. Suddenly they were met by a band of robbers which roam over that wild country, and who took them captive, as prisoners, at the mercy of these marauders.

The little helpless caravan was placed under the shade of a large tree to await their destiny or doom. The band of robbers were a few rods off, deliberating on their fate. The captives were in momentary expectation of hearing the

crack of the gun whose balls would end their pilgrimage on earth, and they were anxiously watching the looks and movements of the robbers, who often turned their eager eyes toward their victims.

In these moments of deadly peril their only resource was in the power and providence of God for protection. They all kneeled down in the attitude of prayer and looked up, and Dr. Bacon prayed earnestly, while the robbers were watching. "What are they doing?" said the robbers among themselves.

The guide and interpreter of the caravan replied, "They are talking to God!" The robbers, doubtless influenced by a divine power, thought it was not best to shoot and kill persons who could talk thus to God. The captive prisoners were released and saved. Dr. Bacon and his son faced about and made the best of their way back to Europe and to London, where the writer of this met them at the dinner-table of an eminent American, and heard from the lips of Dr. Bacon this exciting narrative, which is now written (with some exactness) from the memory of by-gone years.—*Advance*.

SOME MOTHER'S CHILD.

At home or away, in the alley or street,
Wherever I chance in the wide world to meet
A girl that is thoughtless, or boy that is wild,
My heart echoes softly, "'Tis some mother's child."

And when I see those o'er whom long years have rolled,
Whose hearts have grown hardened, whose spirits are cold,
Be it woman all fallen, or man all defiled,
A voice whispers sadly, "Ah, some mother's child."

No matter how far from the right she had strayed;
No matter what inroads dishonor had made;
No matter what elements cankered the pearl;
Though tarnished and sullied, she is somebody's girl.

No matter how wayward his footsteps have been;
No matter how deep he has sunk in sin;
No matter how low is his standard of joy—
Though guilty and loathsome, he is somebody's boy.

That head hath been pillowed on some tender breast;
That form hath been wept o'er, those lips have been pressed;
That soul hath been prayed for, in tones sweet and mild;
For her sake, deal gently with some mother's child."

—Francis L. Keeler.

WEARY WOMEN.

Nothing is more reprehensible and thoroughly wrong than the idea that a woman fulfils her duty by doing an amount of work that is far beyond her strength. She not only does not fulfil her duty, but she most signally fails in it, and the failure is truly deplorable. There can be no sadder sight than that of a broken-down, over-worked wife and mother—a woman that is tired all her life through. If the work of the household cannot be accomplished by order, system and moderate work, without the necessity of wearing, heart-breaking toil, that is never ended and never begun, without making life a treadmill of labor, then, for the sake of humanity, let the work go. Better live in the midst of disorder than that order should be purchased at so high a price, the cost of health, strength, happiness, and all that makes life endurable. The woman who spends her life in unnecessary labor is unfitted for the highest duties of home. She should be the haven of rest to which both husband and children turn for peace and refreshment. She should be the careful, intelligent adviser and guide of the one, the tender confidant and helpmate of the other. How is it possible for a woman exhausted in body, as a natural consequence in mind also, to perform either of these offices? No, it is not possible. The constant strain is too great. Nature gives way beneath it. She loses health and spirits and hopefulness, and, more than all, her youth, the last thing that a woman should allow to slip from her; for, no matter how old she is in years, she should be young in heart and feeling, for the youth of age is sometimes more attractive than youth itself. To the over-worked woman this green old age is out of the question; old age comes on her ere and yellow before its time. Her disposition is ruined, her temper is soured, and her very nature is changed by the burden which, too heavy to carry, is dragged along as long as wearied feet and tired hands can do their part. Even her affections are blunted, and she becomes merely a machine—a woman without the time to be womanly, a mother without the time to train and guide her children as only a mother can, a wife without the time to sympathize with and cheer her husband, a woman so overworked during the day, that when night comes her sole thought and most intense longing are for the rest and sleep that very probably will not come, and, even if it should, that she is too tired to enjoy. Better by far let everything go unfinished, to live as best she can, than to entail on herself and family

the curse of over-work.—*Sanitary Magazine*.

MORNING STUDY OF THE BIBLE.

The best time for Bible reading is in the morning. Then mind and body are fresh, after the repose of the night, and the highest powers of thought may be brought to bear upon the chapter selected. But, with most people, each recurring morning brings its own pressing tasks. Business cares, the daily toil, and the duties of the household, are the first and most engrossing concerns. Some hours must pass, with very many, before they can find time to sit down to any quiet reading.

I would plead, however, with every one who may happen to look at this article, that the plan be honestly tried, of taking some words from God's book for the first meditation of the morning. If you have a fire to light, or breakfast to prepare; if you must hurry forth in the early gray of dawn to take down shutters and sweep out a shop; if you must hasten to dress little children, or start off for a long journey to the store you attend, or the school in which you teach, or the factory where you toil, still you will be wiser, richer, and happier, if you are resolute about this. Take one of the "silent comforters," or other delightful arrangements of texts for every day in the month, and have it hanging where your eye will fall on it so soon as you awake. The large, clear type in which they are printed, and the care with which the verses have been selected, make all these collections of Scripture appropriate and helpful for the chamber. Designed primarily for invalids and the aged, they are now indispensable to all who love the Bible so much as to want it for their daily food. If you cannot sit down to read a whole chapter, you can seize one of these texts in passing, and ponder it in your heart.

But to the multitude whose mornings are comparatively within their own control, I would say, make for the next month a fair, steadfast trial of the plan of studying the Bible when your faculties are at what Macdonald somewhere calls "mental high-water mark." Very often there is pressing work on hand; the little dress must be finished, the cake must be made, the dinner must be ordered, the sweeping must be attended to, the letters must be written, and the newspaper must be read. By-and-by will do for the Bible reading. Thus we argue, and before we know it noon comes, guests arrive, unexpected affairs crowd upon us, and there is no room anywhere for the still hour with God, for the sweet preparation of the heart to seek Him.

Every Christian admits the duty of frequent reading of the Bible. To how many is it more than a duty, even a dear and thrice precious privilege, so that they are ready to cry, "How sweet are Thy words unto my mouth, yea sweeter than honey unto my taste!" This experience comes only to those who make it part of their life's work to study the Scriptures. You wonder at the familiarity of this or that friend with the Psalms, the Epistles, the Gospels. It has been gained a little at a time, by patient daily reading, thoughtful and prayerful reading, too, which was hived by the soul as something worth treasuring. We shall all gain immeasurably in our influence, as well as in our own comfort, by giving more of our unwearied thought to the holy book. A few tired, sleepy, wornout moments at night, and those only, are almost an insult to the Master whom we profess to serve.—*Presbt. Journal*.

Useful Hints and Recipes.

Dry salt sprinkled upon the shelves will drive away red ants.

A gentleman at the head of a large fruit-drying establishment states that fruit sliced very thin across the axis, placed on a tray in the sun and covered with thin muslin (not mosquito netting), will present an appearance closely resembling that prepared by evaporation and bleached by sulphur fumes.

IRON TEA-KETTLES.—C. W. M. says: "Place one or more oyster shells in the bottom of the tea-kettle, having first removed all the rust that will come off conveniently. When after a few months the shells become coated with rust, remove and supply fresh ones. Since trying this remedy I have no trouble from a rusty tea-kettle."

SUGAR IN COOKING FRUIT.—Every housewife should know that sugar boiled with an acid, if it be but for three minutes, will be converted into glucose, which is the form of sugar found in sweet apples. One pound of sugar has as much sweetening power as two and one quarter pounds of glucose. In other words, one pound of sugar stirred into the fruit, after it is cooked and while yet warm; will make the fruit as sweet as two and one-quarter pounds added while the fruit is boiling. Save your sugar.

Miscellaneous.

THORNS OR ROSES?

In the quaint and faded vesture
Of the legends wrought of old
Lurks many a tender blossom
Which the fingers of time unfold.

And back to the dusty highway
Of breathing and busy men
A perfume of sweetness wanders—
The truth is alive again.

Saint Benedict, pure of spirit,
Who chastened the shrinking flesh,
That so in his mortal body
All sin might be slain afresh,

Once planted a cruel thicket
Of jagged and bristling thorns,
Then cast himself to its torment,
As one who the body scars.

If ever the flesh grew fairer,
Or his spirit rose to light
Through a heaven bought by penance,
Let him who can answer write!

Saint Francis ages after
By the sacred Thorn-bush prayed;
Then planted a hedge of Roses
All trusting and unafraid.

The thorns have vanished from the grateful
plain;
The Roses of Saint Francis still remain.

—Independent.

THE DESERT OF SAHARA.

A correspondent of the *Chicago Times*, writing from the oasis of Tafilet, in the Sahara, April 7, says that so far from being a desolate plain of moving sand, as popularly believed, the Sahara is a cultivated country, fruitful as the Garden of Eden. Like our "great American desert," it has been greatly belied. El Sahr, as the Arabs pronounce it, is indeed a vast archipelago of oases, offering an animated group of towns and villages. A large belt of fruit trees surrounds each of these villages, and the palm, the fig, the date, apricots, pomegranates, and vines abound in the utmost profusion. Ascending the Atlas Mountains by a gradual slope to the region of high table lands, we come to the land of the Mozabites, or Ben Mozab, and then comes a gradual descent for three hundred miles to the vast stretch of traceless country known as the great desert.

The rivers have an inclination of about one foot in four hundred. Many of the streams are dry, except after rains, when they deluge the country. Gun-shots are fired as soon as the torrents appear; all objects are removed, and soon, with a terrible noise, the flood rolls on. The Saharian city stands as if by magic on the banks of the waters which rise to the tufts of the palm trees; but a few days only elapse ere all disappears, leaving the district rich and fruitful. The inhabitants are not a migratory people, and, unlike the tent-dwellers of the northern slope, live in substantial houses with thatched roofs and ceilings of cane laid on joists of alve wood. These houses generally consist of but one room, and have no furniture except mats on the floor and upon the walls for three or four feet high. Beds are sometimes found but no one thinks of sleeping on them. The walls are white-washed and inscribed with verses from the Koran. The inhabitants are made up of genuine Arabs and Berbers, or Kabyles, as the French call them. Jews are found in every oasis, and all very prosperous and influential, doing much of the trading and making up of the great caravans.

THE NOEFOURS OF NEW GUINEA.

Among the islanders marriages are not made according to the inclination or by the free choice of the young people, but at the wish of their families, who consult their convenience alone when they affiance their children,—most frequently at a very tender age. When the arrangement is completed, the betrothed are forbidden to associate with each other. The etiquette which regulates the affair is very vigorous, and presses heavily upon the little fiancées. They are forbidden to look at each other, and it is enjoined upon the young girl so to arrange matters that her future husband cannot see her. When they meet each other on the road,—an accident which cannot fail to occur occasionally,—the girl, who rarely goes out alone, being warned by her companions, is bound to keep herself hidden behind a tree or bushes from the time that her future lord and master comes in sight till he has passed by. It happens often that the two are of the same company,—for instance, when they cross from one island to another in the same boat. Then the childlike and simple courtesy which gives the law in these regions demands that they turn their backs, and look steadfastly in opposite directions. The betrothed must also avoid all contact with the members, both masculine and feminine, of the family into which they are about to enter.

From the future father-in-law and the future mother-in-law they must guard themselves as from the plague. One day when Mr. Van Hasselt was in his school, one of the boys suddenly threw himself under the table, where he remained motionless. Not knowing what to think, the frightened teacher was rushing to the child, when his comrades called him back. "It is nothing," they said, "only his brother's future mother-in-law is going by!" and then explained to the astonished foreigner that if the boy should so much as look at this expected relative, his brother's fiancée would have a child before the marriage.

But let us return to the betrothals. Marriages in Noefourian high life are not celebrated without splendor and parade, although their wedding ceremonies are characterized by a reserve and a modesty very remarkable in a savage people of the tropics. Adorned with the most beautiful ornaments, the bride is conducted through the village. One woman, having seized her by the legs, carries her on her back; while another binds her arms as though she were a captive, and leads her by a rope to the home of her betrothed. It is a symbol of slavery,—a souvenir of the ancient servitude which the aristocratic class, everywhere conservative of the traditions of the past, has preserved. Marriages among the lower classes are differently conducted. In this case, the procession starts from the house of the bridegroom, who leads a crowd of relatives and friends, each one bearing a present. The procession begins to march at nightfall—for it must be made with torches, classical emblem of the hymeneal fires. On reaching their destination, the bridegroom is presented to the bride's relatives, who lead him into her chamber. She awaits him with her back turned,—indicating that she does not dare to meet his conquering gaze. The young man approaches till within two feet of her, turns on his heel, and then they are back to back, in the midst of a numerous assembly, the men on one side, the women on the other.

After the entertainment, the bride is led into her own room, still not daring to meet the terrible glance of her husband, and keeping her back turned to the door; seeing which, the husband also turns his back upon her. The whole night is spent in this manner. They sit there motionless, having some one to brush away the flies, and without speaking a word. It is a veritable watch on their arms. If they grow sleepy, some one of the assistants, who take turns in doing this service, nudges the bride or groom; if they keep wide awake, the bridal pair are assured of long life and a green old age. In the morning they separate, still without looking at each other, to refresh themselves after the fatigues of the previous night, in order to repeat the performance the second night, and the third, and even the fourth, without being permitted to relinquish the siege. On the fifth morning, with the first rays of the sun, the young people at last look each other full in the face. That suffices: the marriage is considered accomplished, and the newly-wedded pair receive the customary congratulations. Not till the following night do the watchers leave them: and then the husband is bound in honor to slip away before dawn, since his bride cannot be expected yet to endure a second time in broad daylight his terrible look. She will not dare to meet his gaze until after an interval of four more days and nights. So much modesty would not be suitable for slaves. They throw themselves into each other's arms, and all is done.—*Elie Reclus in International Review for May.*

SHEPHERD LIFE IN CALIFORNIA.

The life of a shepherd—or sheepherder in the vernacular—in California is no sinecure. During the greater part of the year—in fact, at all times except "lambing," and when engaged at the home ranch, at the momentous epochs of "shearing" and "dipping"—the shepherd lives as solitary a life as that of any early Christian hermit in the wilds of Sinai or the Nubian desert. He is relegated to the company of his sheep, and his dog—if he has one; for some sheep-owners will not permit the use of dogs. They are his only associates of the animal world as the days and weeks speed on. Once a week, perhaps, the man who carries the rations around to the various camps may chat with him for a minute or two, if he has time; but more frequently will not see him at all, leaving the "grub" at the camp, while the shepherd may be two or three miles away with his band. Once in awhile, too, the "boss" or major-domo, may ride round—generally when he is least expected—to catch him napping, to give him orders about changing his feed, or to look into the condition of the flock, as the case may be. But, apart from these casualties, the shepherd is, so far as human intercourse is concerned, as completely alone as if he were in soli-

tary confinement in a penitentiary. The nearer the man approaches the brute in nature, the better fitted he is for this business; and perhaps the best shepherds of all are Mexicans or native Californians. The home of a Californian shepherd is a cabin, sometimes made of rough boards, sometimes of redwood "shakes," about twelve feet by eight; supplied, in regions where wood is plentiful, with a rude stone fire-place, or a small sheet-iron cooking-stove. Sometimes merely a tent is provided, and the herder does his cooking as he can, outside. During the summer this latter class of domicile is not unpleasant, that is, if it can be pitched under the shade of a tree; but woe to the luckless herder who is compelled to camp in a tent upon the bare Californian plains beneath a nearly vertical sun! His cabin is provided with a small deal table, a stool or two, some shelves on the wall, and a bunk made of deal boards attached to one of the walls; and if he is in luck, or has a "boss" who has a little respect for his help—which the "bosses" rarely have—a stove or fire-place. The floor of the cabin is usually literally a "ground floor," though instances of shepherds' huts being built with plank flooring are getting more common in the case of recent erections. His cooking utensils consist of a coffee-pot, baking-pan, frying-pan, and goblet; his dishes are usually limited to a tin plate, cup, knife, fork, and spoon. The rations of a shepherd consist of a sack of flour, a bag of beans, a sack of potatoes, some coffee, tea, sugar, salt, &c., with either the privilege of killing a sheep when out of meat, or the allowance of a quarter of mutton killed at the home ranch, and "packed" round by the "packer"—as the man who brings round rations to the camp is called—once a week. This is supposed to be the most niggard estimate in the way of rations, but we have known cases where even this poor supply has been suffered to fall short, through the niggardliness of "bosses," or the neglect of "packers"; and where the poor herder has been reduced to the single articles of beans and salt, together, of course, with the mutton it was always in his power to supply himself with.

OYSTER BEDS IN LONG ISLAND SOUND.

The mouth of the Quinnipiac river, in Long Island sound, the eastern boundary of New Haven, has long been a famous place for oyster-beds. The Quinnipiac Indians came and drove the seals away. The white men came after the Indians, and not only drove these away, but ate up the oysters also, so that when New York grew big and the bivalves became high in price, resort was had to their artificial cultivation. The best and most famous of these New Haven oyster beds was at Fair Haven, the eastern part of New Haven, and Fair Haven oysters still have a high reputation in New York. When the oyster beds became exhausted the oystermen used to go to the Delaware and the Chesapeake, buy small planting oysters from the bars of these bays and plant them on staked territory. Latterly the custom has tended towards the purchase of well grown Chesapeake oysters, which were put down on the private grounds of Fair Haven and elsewhere in the sound to "plump" and fatten, and be taken up as use required. These oysters have been usually caught for transport to the sound during the summer, in our Chesapeake close season, and of course when they were cheapest, the sale of them at home being prohibited. The new oyster laws of Maryland and Virginia have given a new inspiration to the Fair Haven domestic oyster culture. Science has lately been brought to bear upon the improvement of oyster culture to a very large extent. This has been seen in the effective work of Prof. Brooks, of the Johns Hopkins University, embracing both theoretical discoveries and practical suggestions of the greatest value. Prof. Verrill, of the Peabody Institute in New Haven, is also pursuing these subjects with assiduity and success. He and the oyster planters on the spot are agreed that the whole business as yet is in its infancy. In promoting this valuable culture it is necessary to success that the nature, needs, habits and possibilities of the bivalves, both as regards their feeding and propagation and the extent to which they can be used for food supplies, should be closely studied. It is necessary to know the best and cheapest methods of packing and distributing oysters. This has been more closely and thoroughly studied here in Baltimore and down the bay than anywhere else, perhaps, in the world. But, in the scientific propagation and growth of the bivalves, and in the mode of fattening them when grown, there is perhaps a better knowledge in France and on Long Island Sound than our Chesapeake people possess. When methods of artificial production are fully understood we ought

to be able to furnish all the oysters which are needed. The bivalve is remarkably prolific. The spawn of an oyster number millions every season. The point to know is how to secure the larger part of this "spaw" from being destroyed before it has begun to attach itself to the objects which will enable it to grow safely. The main thing is to obtain suitable ground, where the young will "set" well, where they will be protected from enemies in the water and out of it, without being put beyond the planter's reach. The modern conclusion is that deep water is needed for assured success, and that the cultivators ought to have the assistance of steam power in recovering their planted oysters when sufficiently grown. Deep-water planting requires much capital, large surfaces and long waiting; but it is the only way in which large crops may be secured by artificial culture. The New Haven oyster growers, and those who do their thinking for them, are sure of success in the end, but they recognize the fact that they must encounter many obstacles, some natural, some artificial. The worst artificial obstacle they say, is hasty legislation, which is injudicious because hasty. This, it is urged, hinders instead of fostering enterprise.—*Baltimore Sun, June 18th.*

Selections.

Air castles are built of sunbeams and hereafter.

When you bury an old animosity, never mind putting up a tombstone.

If you do not wish to trade with the devil, keep out of his shop.—*Thomas Fuller.*

I have read the Bible through many times. It is a book of all others, for lawyers, and I pity the man who cannot find in it a rich supply of thought and rule for conduct.—*Webster.*

God walks with the simple; He reveals Himself to the lowly; He gives understanding to the little ones; He discloses His meaning to pure minds, and hides His grace from the curious and proud.—*Thomas a Kempis.*

*There are three things which the true Christian desires with respect to sin; Justification, that it may not condemn; sanctification, that it may not reign; and glorification, that it may not be.—*Cecil.*

Hope rules a land forever green;
All powers that serve the bright-eyed queen
Are confident and gay;
Clouds at her bidding disappear;
Points she to aught?—the bliss draws near,
And fancy smooths the way.
—*Wordsworth.*

If there be any true religion in us, it is much more likely to be discovered and drawn into actual exercise by an exhibition of the glory and grace of Christ, than by searching for it in the rubbish of our past feelings. To discover the small grains of steel mixed among a quantity of dust, it were much better to make use of a magnet than a microscope.—*Andrew Fuller.*

Science and Art.

LIFE OF A LOCOMOTIVE.—The ordinary life of a locomotive is thirty years. Some of the smaller parts require renewal every six months; the boiler tubes last five years, and the crank-axle six years; tires, boilers, and fire-boxes from six to seven years; the side frames, axles, and other parts, thirty years.

RAZOR BLADES.—Razor blades are forged from cast steel, the bars being roughly prepared to one inch in breadth, add a sixteenth of an inch in thickness. The blades are heated in a coke or charcoal fire, and dipped into the water obliquely. In tempering, they are laid on their backs upon a clear fire, about half a dozen together, and they are removed one at a time, when the edges, which are as yet thick, come down to a pale straw color.

A colored glass window of large size, and of an historical character, will ere long be added to the embellishments of St. Giles' Cathedral church, Edinburgh. The window has been ordered by the Earl of Moray, and is designed for the Moray aisle in the southern section of the building. The subject treated embraces, first, in the upper lights, the assassination of the Regent Murray at Linlithgow, January 23, 1567-70. Secondly, in the lower lights, is the concourse of mourners in St. Giles at the funeral of the Regent. John Knox is seen in the pulpit preaching the funeral sermon.

Farm and Garden.

The following communication about the "Army Worm," which we find in the *Phila. Ledger*, will be of interest to farmers:

The army worm, as it appears by reports published in the *Ledger*, is doing some damage to wheat and grass crops in Pennsylvania and New Jersey. This worm is not a worm at all, but a caterpillar; the young of a butterfly; no, not a butterfly, but a moth, *leucania unipuncta*. This insect flies at night, lies concealed during the day and eats nothing. It has a long, coiled up proboscis and seems to live altogether on love and honey. It moves in pretty large swarms, as its caprice and the winds may determine. In the morning, with forethought for the welfare of the next generation, a field of wheat is chosen, into which the flock descends. The females each lay a thousand or two eggs, which hatch in a few days into caterpillars about a quarter of an inch long. These young ones are shy and retiring, not to say modest; and they eat the lower leaves of the wheat without attracting attention, till they have greatly damaged the crop and grown to be big enough to be thought of as army worms, nearly two inches long. If food becomes very scarce they may crawl a short distance to the next field. The army worm now enters the ground, changes to the chrysalis, which splits open in the back to let out its moth, and now starts a new swarm of leucania moths on their wedding tour.

But how are we to escape this plague, so like some of the plagues of Egypt? Do not needlessly interfere with the crows. During the winter and spring we had a large flock of crows; there must have been thousands of them. They have probably gone to Berks county on a dinner party, and are just now stuffing themselves to death on the delicious food. The blackbirds are rather scarce at present, and perhaps some of them have been invited to the same feast. The quails are running about and calling "bob-white," as busy as they can be hunting caterpillars and grubs and beetles, and exercising their little wings, getting ready to migrate to New Jersey before the 15th of October. If you do not want the crops destroyed by the army worm, do not drive off the crows, or blackbirds, or quails. But that is only telling what not to do. What shall we do? One of the *Ledger* correspondents recommends us to do nothing, as the Delaware river is too broad for the caterpillars to swim across; another recommends us to plow a deep furrow about the field, so that they cannot crawl across it in the loose dirt. If the army worm were really a worm, this would be all right; but the leucania moth, once on the wing, would cross the Delaware in about two minutes, or a swarm of the moths might make the journey from Lancaster to Germantown in about ten hours. The deep furrows around the wheat fields would not stop these gay ones from entering the choicest wheat field. Again, it is recommended to run over the field, wheat or grass, with a heavy iron roller; the army worms had better keep out of the way of this dangerous machine by retreating to some little hollow in the ground. There is just now a currant worm—not a worm at all, but the caterpillar of a night-flying moth—with habits just like the army worm, except that he takes to currants and gooseberries instead of wheat. He is very easily and quickly stopped, when once discovered, by the following simple means: Equal quantities of salt and wood-ashes are mixed together dry, and the mixture is carefully dusted in the affected bushes in the evening—if calm so much the better—as the dew is forming. The worms, coming up to supper, get into this scalding mixture, roll themselves into rings, fall to the earth, and rise no more. Salt and ashes and worms are all good manure for currant bushes. Now precisely this operation may be just as good, or just as bad, for the army worm. Let half a bushel of salt and as much ashes mixed be sown on each acre of affected wheat in the evening—a clear, calm evening if possible.

Personal.

General Hancock is a twin. His twin brother, Hillary, is a lawyer in Minneapolis, Minn.

Mrs. Fletcher Webster is building a handsome house on the spot where the old home stood at Marshfield. The great elm which Webster valued so highly is still standing.

The Earl of Shaftesbury recently entered upon his eightieth year; but he is still one of the hardest workers in the cause of Christian benevolence and of evangelical truth. He presided at a number of the recent anniversary meetings in London, one day sitting for seven consecutive hours, and making, in the course of that time three public addresses.

Books and Periodicals.

ST. NICHOLAS. Scribner's illustrated magazine for boys and girls. Scribner & Co., New York. The July number of this magazine is a wonder of beauty and interest. The young people will surely be pleased with it. It is full of good stories and pictures, not one of which will fail to charm and instruct. Subscription price \$3 a year; 25c a number.

THE CONTEMPORARY REVIEW. June, 1880. What Can a Liberal Government do for Turkey? by an Eastern Statesman; The Public Letters of John Ruskin, D. C. L., by an Oxford Pupil; The French Republic and the Catholic Church, by Edmond Scherer; On Anarchy, by Elliot Hopkins; The Election and the Eastern Question, by E. A. Freeman, LL. D., D. C. L.; Greek Christian Inscriptions, by the Rev. George T. Stokes; The Rule of the Purse, by T. P. O'Connor, M. P.; The Age of Balzac, by W. S. Lilly; Contemporary Books; White Wings: A Yachting Romance, Chapters XXXII. to XXXIV., by William Black, Cornhill Magazine. New York: George Munro, Publisher, 17 to 27 Vandewater St.

LITTLE'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending June 26th and July 3d respectively, contain the following articles: The English Flower Garden, Quarterly; The Backwoods of Ceylon, Fortnightly; On Anarchy, Contemporary; Fiction—Fair and Foul, by John Ruskin, Nineteenth Century; What Shakespeare Learnt at School, Fraser; A Lost Poem by Edward Spencer, Macmillan; A Princess of the Seventeenth Century, Temple Bar; The Civil Code of the Jews, and The Decay of Revenge, Pall Mall; Curiosities of Omnivorous Man, Land and Water; The Dynasty of the Romanoffs, Traveler; Milk for Republican Babies, Saturday Review; David Garrick; Chambers' Journal; with instalments of "Bush-Life in Queensland," "The Crookit Meg" and Mrs. Pierpont, and the usual amount of poetry.

A new volume begins with the number for the 3d of July, making this a good time to subscribe.

For fifty-two numbers of sixty-four large pages each (or more than 3,800 pages a year), the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age* for a year, including the extra numbers of the latter, both postpaid. Little & Co., Boston, are the publishers.

MILTON, PA.

With grateful hearts we acknowledge the following contributions from the Reformed Church at large for the rebuilding of the Reformed church at Milton, Pa., which was destroyed by the fire May 14th, 1880. Ref. ch Myerstown, Rev Geo Wolf, D. D., pastor, \$55.30; S S 2d Ref Ch, Harrisburg, Rev Geo W Snyder, pastor, 6.50; Zion's Ref S S, Allentown, Rev N Strassburg, pastor, 18.44; Ref ch Hellertown, Rev A B Koplin, pastor, 10.36; Eliza and Sue Dieffenbacher, Cass Co, Mich, 20.00; Ref ch and S S, Phila, Rev D Van Horne, D. D., pastor, 31.20; S S 1st Ref Ch, Harrisburg, Pa, Rev W H H Snyder, pastor, 34.00; 3d St Ref Ch, Easton, Rev T C Porter, D. D., pastor, 200.00; J B Fisher, Penn Hall, 5.00; Ref ch Durham, Bucks Co, Pa, Rev D R Knocks, pastor, 12.00; Sinking Springs chg, Rev W F F Davis, pastor, 21.75; Ref ch Schuylkill Haven, Rev J O Johnson, pastor, 25.00; Ref ch Lehighton, Rev Abraham Bartholomew, pastor, 30.32; Ref ch, Martinsburg, W Va, Rev J A Hoffhins, pastor, 8.43; Ref ch Mercersburg, Rev I G Brown, pastor, 16.17; 1st Ref Ch, Lebanon, Rev F W Kremer, D. D., pastor, 200.00; Orangeville chg, East Susquehanna Classis, Rev Alfred Boutz, pastor, ready to send in 100. Total, \$798.67.

The following amounts have been contributed to aid me in replacing my library and household effects, for which those persons have my heartfelt thanks. Rev J Doltner, Apollo, Pa, \$5.00; Rev J A Keller, Randolph, Ohio, 5.00; Mrs E Bunstein, 5.00; Mrs E Chidsey, 5.00; Mrs Michael Butz, 5.00; Mr E Able, 3.00; Daniel Ball, 10.00; Drs H and J J Detweiler, 5.00; all of Easton, Pa.; Rev J W Denzler, Sellersville, Pa, 6.00; Rev G W Roth, Bucks Co, Pa, 5.00. Total, \$54.00. S. B. SCHAFER, Milton, Pa. June 29, 1880.

The Messenger.

REV. P. S. DAVIS, D. D., EDITOR-IN-CHIEF.
 Rev. S. R. FISHER, D. D.,
 Rev. C. U. HEILMAN,
 Rev. A. R. KREMER, } Synodical Editors.

TO CORRESPONDENTS. Communications on practical subjects and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the business of the office on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way, that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.
 For Terms, see First page.

WEDNESDAY, JULY 7, 1880.

THE ROBERT RAIKES CENTENNIAL.

During the past week, what is called the "Robert Raikes Centenary" was celebrated in England and in this country, by many of the Baptists. Like celebrations are to be held by the Methodists and by the Episcopalians, in some of their dioceses. The celebration does not mark the birth of Robert Raikes, but his establishment of Sunday-schools in England about one hundred years ago.

It is not pretended that Raikes was the first man to start a Sunday-school. Nicholas Ferrar founded one at Little Gidding in 1626; and Charles Borromeo had done the same thing at Milan, fully three-quarters of a century earlier. Indeed, from the first planting of Christianity, the instruction of the young of the Church had always been regarded as a most important duty, and this had been attended to more particularly on the Lord's Day. But men like Borromeo and Ferrar and Raikes, sought to reach those who had no Christian parents, and were left to wander in ignorance and sin. Since the day that Raikes first gathered the little wanderers into the printing-office at Gloucester, the number of such children has increased, or at least greater attention has been called to them. The spirit of missions has not allowed the people of God to neglect those who have no home culture. At first, Sunday schools everywhere had reference to this class. The schools were not intended to take the place of the family, but somehow they have superseded fireside instruction—a fault which the Christian world is now recognizing, and trying to guard against.

But with all this guarding against abuse, there is an evident appreciation of the truth that Sunday-schools have become an important factor in the religious instruction of the age. The care which men are beginning to bestow upon them, is in keeping with the influence they are known to exert. This is the significance of the Robert Raikes' centennial. It is not simply a tribute to a man, but a recognition of an institution, the power of which, for good or evil, is immense. The anxiety of Christians now is, to keep this stream in its proper channel and make it tell for the glory of God.

INFIDEL EFFRONTERY.

The case of Mr. Bradlaugh, member elect of the English House of Commons, is exciting some interest, and we do not wonder at it, for the issue he has raised in the Parliament involves a principle. Mr. Bradlaugh not only disbelieves in, but tauntingly insults the cherished religious convictions of a vast majority of his countrymen. He has declined to take the oath of allegiance, which binds others, or he has consented to do so only with the avowal that it is to him a meaningless form; and the question is whether he can be admitted to the councils of the nation.

The first decisions of the House were that the man who could not submit to the constitutional requirements that bound every one else, was not fitted for the responsibilities of the position. Mr. Bradlaugh provoked a commitment to the "tower" of the Parliament by his contempt,—a punishment which he richly deserved, but from which he has since been released, though unrepentant and persistent.

The difficulty has been that instead of settling this matter upon legal principles, the emotional, demagogical element has

worked its way into the discussion, and the man who defies God, makes a plea upon the ground of freedom of thought, which cannot be restrained, much less coerced. And so the Hon. member elect instead of standing before the world as an accused man appears in the light of a martyr. This is the usual popular phase, which often reverses the order of things, and tries to put God Himself on the defensive. The case is aggravated by recent developments. Mr. Bradlaugh, like the infidels who have put the travestied life of Christ before the Japanese, has been trying to undermine and forestall Christian truth in India, claiming that the God of the Bible has been abandoned in England, and making his case the test before which he says the historical faith and usages of Great Britain are bound to yield.

This is all wrong; and any yielding to it on the ground of "freedom," involves in fact a denial of Christ. If a man like Ingersoll, should happen to be elected to Congress—an event not likely to occur, the uprisings of Christian sentiment would protest against it, and defeat his admission to his seat. The people feel this, as is evident from the fact that a few years ago when the last named scoffer was proposed as minister to Berlin, the whole secular press, notably the Philadelphia Times, was pronounced in saying that such a man could never represent a Christian people at a Christian court.

AN ARGUMENT FOR PROHIBITORY LAWS.

The complaint that the County Prison, the House of Correction and the Almshouse in Philadelphia are overcrowded, and the plea for their enlargement has led a correspondent of the Ledger, to call attention to the fact that in the counties of Potter and Washington, these institutions are all empty, and might be rented by the authorities of other parts of the State. This dearth of convicts and paupers in the aforesaid counties is attributed to the fact that no license is there granted for the sale of intoxicating drinks. This is a strong argument for prohibitory laws. Full ninety per cent. of the crime and vagrancy with which the land is cursed is more or less directly mixed up with rum, and while the evil might not be entirely obviated in that way, it would certainly be lessened, if the mere conveniences for getting drunk were removed. Many a man who is disposed to resist temptation finds it hard to do so, because opportunities for indulgence present themselves at every step.

ALLENTOWN FEMALE COLLEGE.

In last week's issue, we gave a brief account of the late annual Commencement of this institution. The daily papers of Allentown contain very flattering notices of the same event. The notice in the "Chronicle and News," is unusually full. It opens with a brief history of the institution, which we here append, as we know it will be read with interest, especially by members of the Reformed Church:

"It is an institution comparatively in its infancy. This commencement is but the eighth the College has numbered. Yet so skillful and enterprising has been its management; so wise, thorough and careful has been the method of instruction, that, young in years, it is taking rank as one of the most prominent educational institutions in the State. The Lehigh Valley is indebted to the Reformed Church for all the benefits we are deriving from this College. It was in the year 1867 that a few far-seeing and enterprising members of the Reformed Church, recognizing the enormous benefits to be derived from such an institution, determined to found a school, whose special aim should be to give to young ladies a thorough, practical training for the duties of life, and to surround them in their student life with an atmosphere of homelike sympathy and encouragement and all the gracious influences of Christian truth and training. The great end and aim, which was then and has ever been sought to be attained, was to pervade every lesson taught and every influence of their col-

lege life, with the sanctifying, ennobling spirit of the religion of Christ.

Such an enterprise, so directed, could not fail to be a success. In 1867 they had but eight pupils meeting temporarily for instruction in the basement of the Reformed Church. But they moved onward in their work and they gained sympathy and encouragement by and by from other men, who were influenced by their earnest persuasions and the strong argument of the good that was sought to be accomplished. A site for a college building was selected in the extensive grounds of the Hon. Robert E. Wright's property, "Clover Nook," and in the hands of the earnest people who had undertaken it, the work was not suffered to lag.

The handsome building, beautifully situated and arranged to secure the comfort and convenience of its inmates, it was soon found was none too large for the demands upon it. The Rev. W. R. Hofford has been the principal, and he has been surrounded by a corps of careful, conscientious instructors and aided by the hearty co-operation of a Board of Trustees, selected from among the truest friends of education in our community. Year by year it prospered. Year after year it progressed, meriting the commendation it received from all who saw the faithful work it was doing. The Faculty never lost sight of the great end and aim of its founders, and all that has been so well done in the great work of Education at Allentown Female College has been sanctified by the glorifying influence of that grandest of all educational forces, Christianity. The first Commencement exercises of the college were held in the Court House, now nine years ago."

THE APOSTOLIC METHOD.

When St. Paul instructed 'the Christians at Corinth to lay by a portion of their income, on each recurring Lord's Day, for charitable purposes, he was directed by the divine Spirit of truth. And this no orthodox Christian will deny. No—but how about making practical earnest of what they must admit is the divine apostolic method of giving to the Lord?

Some will, perhaps, (yea, doubtless,) answer, that it is not required of men now to do precisely as was done in the first age of the Church. All must admit that the spirit, at least, of the apostle's instructions should be followed; while the particular form as obtaining in the early Church might be disregarded, as they think, without any violation of a divine command. Very well, we will not dispute about forms, nor about times and seasons, new moons and Sabbath days. But is the command obeyed by those, who insist upon their own way of doing this and other things? Let the noble army of missionaries, at home and in foreign lands, answer this question. Let the waste places that should now blossom as the rose, and the beseeching Macedonias, answer it. No, the apostolic injunction is not obeyed in spirit, nor in letter, by a large proportion of professing Christians.

And why? Do they think there is little or no occasion for a service like that, at the present day? They ought to know better. They do know better; but they close their eyes and ears, that they may neither see nor hear the misery that calls to them for relief. They read their Bibles, and are fond of discussing all the difficult things in it, but never think (as it would seem) of taking into earnest consideration the numerous directions in the Bible on the subject of Christian benevolence. They will waste time by the hour discussing the question: "Who was Cain's wife?" but not a thought or breath should be expended (and as little money) on the question: "How shall I respond to the cry for spiritual help that is wafted to me on every breeze under heaven?"

But the method which St. Paul enjoins, both as to its substance and form, is most wise and excellent, and eighteen centuries have failed to add to it a solitary improvement. It stands alone, without a rival, as the one and only true method of giving to the cause of Christ.

"Upon the first day of the week, let

every one of you lay by him in store, as God hath prospered him." K.

Notes and Quotes.

Rev. Dr. Chas. P. Krauth has gone to Europe. The trip is a complimentary one extended to him by his brethren, and will have some reference to a Life of Luther he has been solicited to write.

The nominations of both political parties have been made, and the mud-mills have made arrangement to run on full time. Any candidate must expect to have his record fully canvassed, but we are glad to see that the people have less relish for dirt this year than ever before. The contest, doubtless, will be a vigorous one, but we do not think it will be marked by bitter personalities.

In a report of the London Mendicity Society a conversation is given which was overheard between two of that class of begging women who sit in the streets, got up to look as deplorable as possible, with a child in the lap:—"How much (rent) did you give for your baby?" "A shillin'." "Then you've been done, or babies is riz. I only gives six pence for mine, and they feeds 'em and Godfrey's cordials 'em, and all afore I goes out, into the bargain."

The reports of the proceedings of Classes this year have been shorter than ever before, and in that regard they have been vastly improved. Still they occupy much space, and the brethren will have to be patient if some time is required to publish them all. As a rule, we have given them in the order in which they have come to us; the exception being only in cases when the briefer ones were adapted to our space. Before long, the brethren will realize that "Reports of the state of religion" do not mean theological essays, although the cause of things must often be given in order to the true estimate of facts stated.

Of the candidates for the "highest offices within the gift of the people," Messrs. Garfield, Hancock and Arthur are Baptists, and stand on a level in a religious point of view. It is a matter of congratulation, that they are men of pronounced Christian views. We think much importance should be attached to that, although in a country like our own closer tests cannot be made. About the time of Mr. Hayes' inauguration, people were wondering what Church he would go to, the Methodist hoped the next president's proclivities would be with some other denomination. It thought Gen. Grant's attendance upon the Metropolitan Church had been made too prominent a feature in it, and suggested that it would be well for Methodism, if less were said upon the subject.

The Boston Watchman says: "The last development of the hymn-book war is not a little disgraceful to us. The church at Saratoga, where the May meetings were held three weeks ago, was flooded with a scurrilous document entitled, "A few plain facts about hymn books, and a family difficulty, with a little fun, etc." This offensive sheet was doubtless put forth in the interest of some one of the books, and aimed at another. It was a gratuitous insult to the editor of one of our public journals, to one of our New York pastors, to one of the most liberal churches of that city, and to every person at the meetings in the Saratoga church. These book publishers ought to be made to know that this method of warfare will not be tolerated. Anonymous sheets filled with abuse of other books will not make any particular selection popular."

Our Methodist brethren are a lively, go-ahead kind of people. The spirit which led their pioneer missionaries to blaze their way through primitive forests, and preach even in rough language to the settlers of the expanding West, has led them to subsidize everything to their support. Their little children, by sheer importunity and a sort of ecclesiastical vagrancy not altogether commendable, will get more

money out of the people of other denominations than those same people will give to the congregations to which they belong. They can make a "financial boom" out of anything. We have seen it suggested somewhere, that the Robert Raikes centenary should be made the occasion for raising a large sum for their Sunday-schools. If they try this, they will succeed. There may be some things to condemn in their dauntless efforts, but if they have too much of that kind of enterprise we have too little of it, and might learn some lessons from them. The idea of the Methodists having such a Peace Jubilee as we have rejoiced over, and not raising half a million dollars for the extension of their work is utterly preposterous. We want a greater infusion of their missionary spirit.

Communications.

NORTH CAROLINA CLASSIS.

This Classis held its fiftieth annual meeting this year at Brook church, Guilford county, N. C., the place where it was organized in May, 1831. The sermon was preached by the President, Rev. Jer. Ingold was elected President; Rev. Thos. Long was re-elected Treasurer; Rev. G. Wm. Welker is the Stated Clerk.

The afternoon session of the first day was taken up in hearing the reports on the condition of the several charges, which usually make the most interesting session of the meeting. A congregation was reported as reorganized at Stoner's, and for the present connected with the Guilford charge.

Arrangement was made to pay the \$25 assessed by Potomac Synod for the Washington City Mission—as also \$40 toward Synod's contingent expenses with a protest as to so much of it as was levied to pay the loan of the Publication Board. This loan Classis holds to have been wrongfully included in Synod's "current expenses," and will hereafter refuse to pay such improper assessments. The contingent expenses of Classis were apportioned as follows, viz.: East Rowan, \$16; Guilford, \$14; West Rowan, 12; Lower Davidson, \$3.50; Lincoln and Catawba, each \$7; Grace, \$6; Central Rowan, \$5; Hickory, \$2; Moffit's Grove, \$1.50.

An appropriation of \$100 was made to A. R. Holzhauser, a student at Tiffin Seminary. The mission at Lincolnton was continued in charge of Rev. J. A. Foil, and that at Concord and Mt. Zion in care of Rev. P. M. Trexler.

Elder S. M. Finger was chosen to fill a vacancy in the Board of Systematic Beneficence.

Messrs. F. D. Reinhardt, L. R. Weidner, S. M. Finger, Daniel Finger, Rev. P. M. Trexler and Wilford Weidner were re-elected Trustees of Catawba College.

Revs. G. Wm. Welker and J. C. Clapp, with Elders S. M. Finger and J. F. Murrill, were elected delegates *primarily* to the General Synod at Tiffin, O., in May, 1881, and Revs. P. M. Trexler and J. A. Foil, with Elders Jos. A. Leonard and H. A. Forney as delegates *secundum*.

A committee appointed for the purpose made a report (which was adopted) on the benevolent work of Classis, which we give in full for the use of our churches, viz.:

"That all should give to the cause of Christ is a plain duty; it is generally conceded to be binding on all Christians. That the duty is neglected by our congregations statistics do tell. That the neglect of this duty brings disaster may be seen in the poor dying rate at which our churches live. Classis may be has been unfaithful in not pressing the duty to give, or in not affording opportunities to all to give. Your committee would, therefore, under this view of the case, propose,

1. That the benevolent contributions of our churches for the present be devoted, a, to the education of students for the ministry; b, Foreign Missions, and c, Home Missions.

2. That collections for these objects be required to be taken by all the ministers of this Classis in each of their several congregations.

3. That the collection for the education of students for the ministry be taken on the Sabbaths of the month of August annually; that the collection for Foreign Missions be taken on the Sabbaths of the month of October annually, and that for Home Missions on the Sabbaths of the month of April annually.

4. That when a minister, from absence, sickness, or any other cause, fails to take up one of these collections at the set time, he be required to do so at the earliest time possible afterwards.

5. It shall be the duty of each minister to instruct his people as to the object of these contributions and their duty in the premises. No minister shall plead the unwillingness of his people to give or the smallness of their gifts in neglect of his duty, but give greater diligence in the work of educating them to a higher degree of liberality.

6. Classis shall appoint one minister in each case specially charged with the duty to notify each minister of the Classis by mail in time to announce to his congregation in advance of the Sabbath on which these several contributions will be called for.

7. That the sums collected for each cause shall, at the end of the month in which taken, be promptly forwarded to the Treasurer (H. A. Forney, Newton, N. C.) of the Board of Systematic Beneficence by post-office order or other safe mode.

8. That the Board shall have the oversight of these monies, and shall distribute them as may have been ordered by Classis, or in failure of such action of Classis, as they may deem best for these several causes.

9. Any minister who may fail without adequate reason to take up these several collections, shall make himself liable to the censure of Classis. The alleged unwillingness of the people to give shall not be deemed an adequate reason, neither the smallness of the offering. It is to be the free and cheerful gift of the many or the few—of much or little.

10. The Treasurer of the Board of Systematic Beneficence shall annually report the sums given by the several congregations, so that they may be published in the Church papers and read from the pulpit in the Classis.

As part of the business of this Classis, and at its direction, Rev. G. Wm. Welker read a history of the Classis from the time of its organization, with some reference to the state of the churches before that time. Rev. J. C. Clapp also read a history of St. Paul's church, Catawba county. The effort to collect the early history of the several congregations was ordered to be continued by the pastors.

The following resolution was passed by the unanimous vote of the elders:

Resolved, That the consistories of the several churches in this Classis are advised in the matter of raising the minister's salary to adopt the plan of apportioning said salary among the several congregations according to their several ability, having regard both to the amount of wealth, and the facility of acquiring the means of payment.

Rev. J. W. Cecil was relieved from the charge of Moffitt's Grove congregation at his own request.

Messrs. Foil, Trexler and Murrill were appointed to correspond with the Superintendent (Dr. Appel) of the Tri Synodical Board of Home Missions with a view to place Moffitt's Grove, Concord, Lincoln, etc., etc., under the care of that Board if the conditions be acceptable.

Classis voted to hold its next annual meeting at Salem church, Lincoln county, N. C., on Thursday before the fourth (4th) Lord's Day in June, 1881, at 11 o'clock, A. M.

The sessions were closed with an address by Elder Murrill, hymn by Rev. Ingle, prayer by Rev. Foil and the benediction by the President.

STATED CLERK.

ANNUAL SESSIONS OF TOHICKON CLASSIS.

The seventh annual meeting of Tohickon Classis was held in Christ's Reformed church, Indian Creek, Montgomery county, Pa. The sessions were opened on Friday, the 11th of June, at 7.30 o'clock, P. M. The Classical sermon was preached by the retiring President, Rev. J. G. Dengler, from Matth. xvi. 18, "The gates of hell shall not prevail against it."

Rev. Jacob Kehm, the pastor *loci*, was chosen President. Mr. I. G. Gerhart was re-elected Treasurer, and Rev. N. Z. Snyder remains Stated Clerk.

All the ministers and a delegate elder from each charge were present during the whole or a part of the meeting.

Favorable action was taken on all matters referred to Classis by Synod, except that Classis could not see its way clear to order special collections in behalf of the Theological Seminary. One hundred dollars were apportioned in answer to the request that was made for the mission in Washington, D. C. The elders of Classis were earnestly requested to make an effort among the more able of the members in their respective charges to raise some of the money still needed to pay the debt resting on the property of the Orphans' Home in one hundred dollar subscriptions.

It was resolved that the pastors report, as soon as possible, to the chairman of the Committee on Reconstruction, Rev. Jacob Kehm, the number of members of each congregation and what each congregation pays towards the salary.

The following preambles and resolutions on various topics were adopted:

WHEREAS, private baptism has come to be the rule instead of the exception in the majority of our charges, thus encroaching upon the valuable time of the pastor, and unnecessarily increasing his labors, and at the same time endangering the sanctity which should characterize the administration of this sacrament; therefore,

Resolved, That all the pastors within the bounds of Tohickon Classis are hereby instructed to urge their people with increasing firmness to observe the requirements of Article 120, Part 4, of the Constitution of the Reformed Church in the United States.

WHEREAS the Society for the Relief of Disabled Ministers and their Widows is under the care of Synod; and,

WHEREAS the Synod asks from year to year that collections be lifted for its benefit in all our congregations; therefore,

Resolved, That we place this Society upon the list of benevolent objects, and that we annually appropriate the sum of sixty dollars to this object, thus making all our ministers Life Members of the same, in the order in which their names appear on the roll of Classis.

WHEREAS the 30th of May is set apart by the National Government as a legal holiday for the purpose of decorating the soldiers' graves, as an expression of honor to the dead, and to inspire patriotism in the hearts of the living; and

WHEREAS the original intention and spirit of this beautiful custom can best be perpetuated by having the whole nation engage in the ceremony on the same day; and

WHEREAS in many instances this work of decorating the soldiers' graves is postponed to the first or second Sunday following the 30th of May; therefore,

Resolved, 1. That we put upon record our earnest protest against the perversion of this custom by which the Lord's Day is fearfully desecrated in many parts of the country, where thousands of people congregate on the Sabbath and thereby neglect their duty in church and Sunday School, and in other respects violate the sanctity of the day.

Resolved, 2. That the members of this Classis—ministers and elders—be hereby solemnly requested to do all in their power to check this evil, which is increasing year by year, and to show their disapprobation by not taking part in the ceremony when the matter is beyond their control.

Resolved, 3. That the ministers and the congregations be requested to bring their Christian influence to bear upon the members of the "Grand Army," under whose supervision the ceremony is being perpetuated.

The Treasurer's report shows that \$1,178.50 were received from the various charges on assessments, and that six out of the sixteen charges have paid for other benevolent purposes \$230.81.

The religious services were interesting throughout and exceedingly well attended on the part of the congregation, as were also the business sessions of the Classis. Rev. F. S. Mohr preached on Saturday afternoon, Dr. S. R. Fisher on Saturday evening, Rev. N. Z. Snyder on Sunday morning; Revs. G. W. Roth and N. Z. Snyder addressed the Sunday School on Sunday afternoon, and Revs. G. W. Roth and A. B. Koplin read well-prepared and interesting essays on Sunday evening—the former on the Spirit of Missions, and the

latter on the History of Missions in the Reformed Church in the United States.

The following were elected delegates to the District Synod: *Primarii*: Revs. J. C. Leinbach, G. W. Roth and D. Rothrock; and *Elders* Wm. Walters, J. H. Afferbach and J. W. Leidy. *Secundi*: Revs. J. Kehm, A. F. Ziegler and H. J. Welker; and *Elders* L. P. Christman, John L. Boyer and John Drissel.

Classis congratulated the congregation upon the completion of their church edifice, and returned thanks for the kind hospitality with which its members were entertained, and adjourned to meet in Christ's Reformed church, Hellertown, Northampton county, Pa., on the first Friday after Easter, April 22d, 1881, at 7 o'clock, P. M.

Statistics.

Ministers, 15; Congregations, 36; Members, 6,448; Unconfirmed, 3,237; Baptisms, Infants, 416; Adults, 48; Confirmed, 242; By Certificate, 156; Communed, 5,233; Dismissed, 64; Excommunicated, 1; Erased, 76; Deaths, 199; Sunday Schools, 46; S. S. Scholars, 2,884; Students for the Ministry, 2; Benevolence, \$1,512.30; Congregational, \$21 953.00.

STATED CLERK.

REPORT ON THE STATE OF RELIGION IN THE CLASSIS OF WEST SUSQUEHANNA.

To the Reverend West Susquehanna Classis: Fathers and Brethren—By the blessing of the Great Head of the Church we have been permitted to complete another Classical year. Throughout all its varied vicissitudes He guided us and brought us to meet here in peace and happiness. Thanks be to God for the many proofs He has granted us of His goodness and His loving-kindness. While we thankfully recognize the fact that He blesses us and showers His grace upon us at all times, we are permitted this year with joy to acknowledge special blessings.

The parochial reports which have been placed in our hands give evidence of progress in the different departments of Church work, and therefore afford reason to hope that there has been corresponding progress in the development of the Christian life among the people. "Ye shall know them by their fruits." "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." In specifying the different features of encouragement contained in the various reports we may mention,

1. That the general health of both pastors and people was good during the past year. No malignant diseases prevailed to any considerable extent within our borders, and death, who is always active, gathered in but a meager harvest.

2. The ministrations of the gospel were faithfully carried forward in the different charges, with but few interruptions, and the preached word did not return void unto the Lord. The different reports speak of a growing interest in the gospel among the people, of better attendance upon divine services, of an increased appreciation of the sacraments and a more faithful observance of them. These facts show that the gospel was not without fruit among us during the past year.

3. In some of the charges the circulation of the MESSENGER was largely increased. This is certainly a hopeful indication, and shows what may be accomplished in this direction by earnest and well-directed efforts. May many others feel encouraged to follow the worthy example of the brethren who were active in promoting the welfare of the publication interests of our Church.

4. The benevolent contributions for the past year are largely in excess of those of previous years. Some of the charges have nearly doubled, and others more than doubled, the amounts raised for benevolence heretofore. This, too, we hail with joy. May we not hope that this is the harbinger of a brighter day, to the dawning of which many anxious hearts looked forward with mingled hopes and fears. While an interest in the missionary operations of the Church is gradually being awakened both east and west, it is gratifying to know that the people of our Classis are not indifferent to this most important matter. We are well aware that the increase in benevolent contributions is due largely to special efforts made in some of the charges, perhaps principally to the fact that the Rev. J. G. Shoemaker, missionary at Emporia, Kansas, canvassed some of the charges to solicit contributions in aid of the mission under his care, and we must, therefore, not be surprised to see a falling off in the amounts raised for benevolence the coming year. Yet we have reason to believe that the increase is not entirely due to these special efforts, but that the future will show that there has been a marked improvement in the liberality of the people.

And last but not least as a matter of encouragement and rejoicing, we would mention the fact that peace has been established in our beloved Zion. The animosity that existed for years between the two opposite tendencies in our Church seems to be allayed. A halt has been proclaimed, and we may hope that an era of peace has dawned upon us, which, if rightly appreciated, will bring untold blessings to us as a Church. We believe that God has answered the prayer of His people for the peace of our Jerusalem. To Him be honor, and praise, and thanksgiving.

But while we look at the favorable and encouraging features which present themselves to our view, we must not forget also to glance at the other side. After all, there is much in every charge and in every congregation within our bounds, to which the words of the apostle apply, "My beloved brethren, these things ought not so to be." Some of the parochial reports speak of indifference and deadness on the part of many in reference to the saving truths of the gospel. While progress has been made, much remains to be done, and there is an earnest call for renewed consecration to the work of the Master and more strenuous efforts in building up the interests of our Zion. We believe that the present is an acceptable time; the Lord has been gracious to us as a Church, and much depends upon how we lay hold of and use the opportunities now at hand. This is no time for the gratification of selfish ends. Shall we move forward as a Church and occupy the position which we should occupy, and do the work we should do and atone for past negligence? If so, then, brethren, renewed zeal and devotion to the work is required of us. God has blessed us in the past, He is smiling upon us now, He is willing to bless us in the future if we go forward manfully and do the work which He has placed in our hands. May His blessing rest upon us and upon all our labors, and may His

kingdom advance and the time speedily come when the truth as it is in Christ Jesus shall be acknowledged by all.

Respectfully submitted,

ISAAC S. STAHR,
Chairman.

MERCERSBURG COLLEGE.

The subjoined form of obligation, which the College authorities have directed the Agent to use in his future work, will explain itself. It has been found that there are many who are willing and anxious to give a liberal support to the Institution, if they have sufficient warrant that the work can go forward without failure. It is the deliberate judgment of the Board that, with the endowment already secured and the forty thousand dollars now to be raised, the College can carry on its work successfully, and without any serious financial embarrassment. Of this there can scarcely be any doubt. It is expected, however, that the Agent, while prosecuting the larger work of endowment, will continue, as heretofore, to take cash contributions to meet the immediate necessities of the College.

It will be seen that an opportunity will now be given to each one in the Synod to subscribe with the clear written assurance that his subscription will be null and void if the whole amount specified in the bond is not raised within eighteen months.

Cannot a work of such importance be accomplished? Is there not wealth enough in the Potomac Synod to insure in this way the permanent success of an educational work which has been going forward now for some fifteen years amidst struggles of every kind, and through a period of extreme financial depression? God grant that a portion of our wealth may be consecrated to this important work, and thus prove itself a blessing to ourselves and to our children. Let us as a Church and Synod, preserve to the Church the buildings erected by our fathers, and use them to carry forward efficiently the work in which they were interested and for which they toiled.

THE BOARD OF REGENTS OF MERCERSBURG COLLEGE, an institution located at Mercersburg, Franklin County, State of Pennsylvania, have been induced, and have resolved to attempt the better equipment and endowment of said College, and also to put it upon a basis of Permanency, by raising the sum of *Forty Thousand Dollars*. Now, on account of the interest I feel in the cause of liberal education, and in this particular institution, and in consideration of the time, labor, expense and efforts of said Board of Regents, and also that others may thus be more readily induced to do likewise, I, _____, of _____, do hereby acknowledge to owe, and promise to pay, to E. J. Bonbrake, Treasurer of said College, his successor, or assigns, the just and fixed sum of _____ Dollars, without defalcation or abatement:

Provided, and this obligation is expressly made subject to one, and only one, condition, which is this: That if within the period of eighteen months from this date, the said Board of Regents, their agents or friends, fail to raise or secure, by cash contributions, subscriptions, notes, bonds, or obligations in nature of these presents, the said total sum of *Forty Thousand Dollars*, then upon such failure this obligation shall be utterly null and void, but if said sum of \$40,000 be raised by any or all of the methods aforesaid within the said eighteen months from date hereof, then, at whatever date said total amount shall be raised or secured, this obligation shall be valid, absolute, due, payable and collectable.

Witness my hand and seal, this _____ day of _____, A. D. Eighteen Hundred and Eighty (1880.)

Witnessed by

[SEAL.]

E. E. HIGBEE.

ORDINATION AND INSTALLATION.

The Licentiate W. W. Deatrick, son of Rev. W. M. Deatrick, was ordained to the gospel ministry June 17th, A. D. 1880, by a committee of Somerset County. He was, on the same occasion, also installed as pastor of the Centreville charge, Somerset county, Pa. Rev. S. R. Bridenbaugh preached the sermon, and Revs. Keener and Steckel read the liturgical part of the services. Rev. Steckel also made a short address to the people, setting forth their duties toward the pastor, comparing the relation about to be constituted to a marriage. This is a plain case of "first love" on the part of the charge and on the part of the pastor, for the one never yet had a husband, nor the other a wife—spiritual or otherwise. May they dwell together in peace and love, and thus bring forth abundantly the fruits of good works. K.

REPORT OF THE STATE OF RELIGION IN ALLEGHENY CLASSIS.

Your Committee on the State of the Church, beg leave to offer the following report:

Dear Brethren—In looking over the parochial reports, we notice that all the pastors have been moved by the same spirit; all seem to join in rendering praise, honor and glory to Almighty God, for His rich blessings bestowed upon us, His protective care over us, and His bountiful hand toward us. This is right and meet for us so to do, as we are wholly dependent upon Him, who has created and redeemed us.

Since we last met in Annual Session, none of our ministerial brethren have been called away by death. Some of those whom we have so frequently met in our classical meetings have been called to labor in other parts of our beloved Zion. Others have taken their places and filled up our broken ranks, and now our fields are again filled with earnest workers in the Lord's vineyard.

It is to be clearly seen that our ministry have been earnestly and zealously engaged in the work of their several charges. All the reports indicate, that a very commendable and encouraging work has been done in this Classis during the past year, and that the prospect of much greater work is before us this coming year. From all indications the Church is being aroused to a deeper apprehension of her mission and power on earth.

The duties of the ministers of Classis are all referred to in a greater or less degree of usefulness. The elders unite in a general way in bearing testimony, that the pastors have been faithful in their pastoral work; yet evidently there is much room for improvement, since it

is as it were, a "power behind the throne." It is absolutely indispensable to a perfect Church work. No minister can be truly successful without the pastoral work. But the duties of elders and deacons should not be neglected. No elder or deacon should allow himself to be ordained and installed as such without first considering the deep import of such office and the work in hand. They are no less called upon to deny themselves, and enter into the general Church work. The command is, "Go work in my vineyard." Such a whole consecration of self on the part of the officers of the Consistory will be a felt power in the world, in the pulling down of Satan's stronghold.

The gospel has been preached and truly felt among us. "Christ, the way, and the truth, and the life," has been set forth in its most simple form, so that the unlearned as well as the learned, the poor as well as the rich, the low as well as the high, were edified. Many have come and said, "Men and brethren what shall we do?"

The Holy Sacraments have been administered regularly. The children were brought to the altar and dedicated to the Lord in Baptism. This time-honored custom is deeply rooted into the inner life of the parents; nor do they regard it simply as a custom; but as a sacramental act performed for their children, and thus bring them into the kingdom of grace, having planted them as tender vines into the vineyard of the Lord, and therefore also into the true spiritual soil, there to be nurtured for the Master's use. Thus the baptized child can truly say, "I am not my own but belong to my faithful Saviour Jesus Christ."

The Holy Supper of the body and blood of Christ has been regularly administered in all the different charges, and it is gratifying to learn that this has been highly appreciated by the membership of the church. It is in this that we enjoy the most intimate and close fellowship with Christ. All this is gratifying, and we have reason to "bless God and take courage."

The impenitent have been warned. The careless and unconcerned have been brought to lift up their hearts to God as "their only hope and comfort in life and death." The ignorant have been taught to know and love God's house, and to worship in His temple. The catechization of the children and youth received its due proportion of attention, and in consequence of this list of confirmations has been nearly double that of the former year. This is very encouraging.

The attendance upon the public worship of God's house is much improved over that of the former year. This is hailed with joy by the whole Church. The Lord's name be praised for this tangible evidence of the power of His grace with His Church.

During the past Classical year one new congregation has been organized by Classis, at New Castle, with very encouraging prospects for the future.

A call comes to Classis from members of the church living in Allegheny City asking to be organized into a congregation and supply them with a pastor. May the Good Shepherd so rule and guide His work by His Spirit that those who are knocking at the door of the fold may find shelter.

Whilst nearly all the reports show a healthy condition of the respective charges, and that there is much to rejoice over, and give glory to God, there is also a sad picture. There is much to deplore. "That some have only a name to live and are dead."

There is a great degree of interest manifested in the Sunday School work. The result shows that this part of the Church's work is more and more a felt power, larger Sunday Schools and better and more efficient work. The beneficence of the Church is not what it should be, but we have great reason to believe that it will be much improved in the future. May the great Head of the Church continue to pour out His richest blessings upon her, and unto Him be all praise, honor and glory forever. Amen.

Statistics.

Ministers, 13; Members, 1140; Unconfirmed, 547; Baptisms, Infants, 70, Adult, 10; Confirmed, 62; Certificate or renewal of profession of faith, 42; Dismissed, 25; Erasure of names 12; Deaths, 17; Sunday Schools, 7; Sunday School scholars, 780; Students for ministry, 3; Benevolent purposes, \$660; Congregational, \$7,812; Minutes of Synod, 40.

Respectfully submitted,

J. W. ALSPACH, Chairman.

CORNER-STONE LAYING.

The corner-stone of a proposed new church edifice for the use of the Second Reformed congregation of Greensburg, Pa., Rev. J. W. Love, pastor, was laid with appropriate services June 19th. Rev. L. H. Kefauver, D. D., of Tiffin, Ohio, a former pastor of the congregation, was present and preached the sermon. He also preached on the Sabbath following. The membership and others greatly enjoyed seeing and hearing their old pastor and friend. We were also glad to have with us Rev. J. W. Knappenberger, of East End, Pittsburgh, Rev. C. W. Good, of Delmont, and Rev. C. R. Dieffenbacher, of the 1st church, of this place, together with Revs. L. Cort, Principal of Greensburg Seminary, and W. W. Moorhead, of the Presbyterian Church, and Ulery, of the Lutheran Church. The new church will be built of brick, two story, fifty-six feet front, eighty feet deep (including pulpit recess), with two towers, glass windows, furnished with cushioned pews, &c.

Ten thousand dollars have been subscribed towards paying for it, and as much more can be raised as will be needed by the time we are ready to dedicate it.

PASTOR.

Church News.

OUR OWN CHURCH.

SYNOD OF THE UNITED STATES.

The Sunday School connected with St. Paul's Church, Reading, Pa., Rev. Dr. B. Bausman, pastor, celebrated its seventh anniversary on the 13th of June. The church was handsomely decorated and the attendance very large. Addresses were delivered by the pastor and superintendent, Jefferson Snyder. During the past year fourteen of the members of the Sunday School were added to the Church by confirmation. The following are given as the statistics of the school for the past year: Officers, 17; Average attendance, 14; Teachers, 48; Average attendance, 38; Scholars in the main department, 308; Average attendance, 208; Scholars in the Infant

department, 82; Average attendance, 54; Total average attendance of officers, teachers and scholars, 344. Increase of scholars during the year, 5. Number of visitors, 767. This church has also a branch School in North Tenth Street, which has 11 teachers and about 100 scholars.

Rev. A. R. Hottenstein, pastor of the Mahanoy, Pa., charge, closed his Spring communions on Whitsunday. Twenty two persons were added to the Church by confirmation.

Services connected with the dedication of a new organ in the Swartzwald Church, Berks county, Pa., were held on the 12th and 13th of June. A number of ministers both of the Lutheran and Reformed Church were present and participated in the services. The attendance was large, especially on Sunday, when, it was estimated, at least five thousand persons were present. The collections and other receipts amounted to \$300.

The St. John's Church, at Nazareth, Pa., occupied jointly by the Reformed and Lutheran congregations, has recently been altered and repaired, and the Sunday School room enlarged, was reopened for worship with appropriate services on the 13th of June. Rev. T. O. Stem, of the Reformed Church, Easton, Pa., and Rev. J. B. Rath, of the Lutheran Church, Bethlehem, Pa., assisted the pastors of the two congregations, and preached the sermons. The music was conducted by the choir of the Reformed Church at Bath, Pa., assisted by members of the Moravian Church at Nazareth, and is said to have been more than usually good.

THE POTOMAC SYNOD.

The post-office address of the Licentiate, S. H. Eisenberg, has been changed from Mercersburg to McConnellstown, Huntingdon county Pa.

PITTSBURGH SYNOD.

The Second Reformed Church at Greensburg, Pa., Rev. J. W. Love, pastor, is engaged in erecting a new church edifice. The cornerstone of the new church, we learn from the "Westmoreland Democrat," was laid on Saturday, June 19th, 1880, in the midst of appropriate services. The sermon on the occasion was preached by the Rev. Dr. L. H. Kefauver, of Tiffin, Ohio. F.

WESTERN GERMAN CHURCH.

"The Oregon Statesman," of June 18th, in speaking of the Rev. J. Muellhaupt's labors in Oregon, says: Work commenced. A German Reformed Church which is being built in the Waldo Hills is rapidly approaching completion. The building will be 20x30 feet. The contractor, John Liecny, has rushed things. The indefatigable pastor, Rev. J. Muellhaupt is assisted in his collections by several Christian friends. Let him find a hearty reception wherever he appeals for co-operation. The Pacific coast needs more German ministers. Why don't the Church Boards send there? and support those better who are sent? F. F.

Obituaries.

DIED.—In Waynesboro, Franklin Co., Pa., Mrs. Lydia Rhea in the 60th year of her age.

DIED.—J. Henry Kridler, infant and only son of J. C. & Annie M. Kridler, May 12th, 1880.

Charles Calvin, eldest child of Wm. F. and Anna B. Geyer of Martinsburg, W. Va., departed this life on the last day of May, 1880, aged 10 years, 8 months and 13 days.

Charles was one of God's consecrated children. Born September 15th, 1869, the following December, the 28th day, he was given to the service of God, and received the grace and blessing of baptism at the hands of Dr. Zacharias. Though not as yet by his own formal act ratifying the vows of his baptism, he was preparing and fast hastening unto that end. During the last year of his life especially, he thought much concerning the things pertaining to the kingdom of God's grace, and made earnest effort to grow in that grace and increase in the knowledge and love of God and of His Son Jesus Christ, striving it seemed with earnest desire to apprehend more and more that for which he was apprehended of God in Christ. The grace of God bestowed on him was not in vain, yes, to a very marked degree that grace had wrought in him the beauty of the Christian character. Nurture and admonition found in him a good subject, and given, it had its rich reward. The parting with him was painful indeed, but sweet is the memory of his short life here, and blessed his rest in the grave. In the giving and the taking away, may the Lord's name be blessed.

Not alone in father's and mother's heart, but in many other hearts beside is Charles's memory enshrined. His being taken from us, has but served to bring him nearer to us and make him the dearer. Long years will not serve to wear from memory's tablet the bright, happy face and finely developed form of our little friend. His kind, respectful speech, his polite and manly bearing may well be cherished as a model. His warmth of heart and regard for truth and right ever disposing him rather to suffer wrong than do wrong, and having at any time done the wrong, with keenest sense of it, to ask for pardon, striving that he might not offend again, won for him the love and esteem of the many. Long may we most fondly cherish the memory of the bright and happy boy, who, at home was the loving, dutiful son, and affectionate brother, in the school and with his associates the diligent scholar and amiable companion, in the church the faithful, attentive and devoutly worshipping youth, and now in heavenly rest, the blessed of God awaiting the everlasting crowning.

LETTER LIST.

Askey, I S, Allen, A, Armetage, G W, Anrand, P D.
Binkley, H K, (2), Boyer, M S, Bartholomew, Rev A R, Brendle, Rev D F, Bates, Rev W H, Boyle, R O, Beachler, W H, Butz, J H, Boyer, I A, Bachman, P G, Bargelt, W H, Bath, J, Brunner, W E.
Christman, Rev E F, Coffman, R L, Campbell, Mrs A.
Dittmar, Rev D N, Diehl, L H, Dieffenbacher, Rev C R, Dotterer, A R, Dorr, Rev L K, Darbaker, Rev H D, Deatrick, Rev W W.
Egkott, C, Eastman, J, Evans, Rev J M.
Fisher, D D, Frits, A, Fritsinger, Rev J.
Good, M A, Gerhart, Rev R L, Grant, Rev J, Gass, R F, Geary, Rev A C, German, E S & Sons, Gobeck, J H.
Hawks, Mrs E H, Hartzell, Rev G, (4), Hautsman, E H, Hay, W H, Heilman, Rev C U, Hoffmeier, Rev T F, Hanna, I N, Herr, F P, M D, (2), Hawley, I G, Hoffmeier, Rev H W, Hibschan, Rev H H W, Houts, Rev A, Haas, Rev W A.
Innes, Mrs S W.
Kremer, Rev A R, Keener, Rev H F, Keen, D J, Knecht, W T, Keller, S H.
Loucks, M, Lightner, E R, Lady, Rev D B, Love, Rev J W, Leisingrurg & Trexler.
Mull, O J, Miller, D, Miller, Rev J D, Miller, D W, McKinney, J, Moon, D, Moyer, J G.
Boyle, P R, Oswald, J B.
Pannebecker, Rev J H.
Rittman, J, Reiter, Rev C H, Read, A J.
Snyder, Rev I M, Snyder, Rev J F, Steckel, O P, Shuey, Rev D B, (2), Schneider, D B, Shaw, Rev S, Stein, Rev J P, Shirk, H S, Shriver, H, Souder, Rev J M, Smith, Rev M A, Straesburger, Rev N S, Summey, S.
Trexler, Rev P M.
Weiland, Prof C S, Whitmore, Rev G A, Wetzel, D B, Witmore, H W, Whitmer, Rev A C, Wagner, J, Yeager, G.
Zieher, Rev W K.

Youth's Department.

YOUR MISSION.

Hark! the voice of Jesus crying—
 "Who will go and work to-day?
 Fields are white and harvest waiting;
 Who will bear the sheaves away?"
 Loud and strong the Master calleth,
 Rich reward He offers thee;
 Who will answer, gladly saying:
 "Here am I; send me, send me!"

If you cannot cross the ocean,
 And the heathen lands explore,
 You can find the heathen nearer,
 You can help them at your door.
 If you can not give your thousands,
 You can give the widow's mite;
 And the least you do for Jesus
 Will be precious in His sight.

If you can not speak like angels,
 If you cannot preach like Paul,
 You can tell the love of Jesus,
 You can say He died for all.

If you cannot rouse the wicked
 With the judgment's dread alarms,
 You can lead the little children
 To the Saviour's waiting arms.

If you can not be the watchman,
 Standing high on Zion's wall,
 Pointing out the path to Heaven,
 Offering life and peace to all;
 With your prayers and with your bounties
 You can do what Heaven demands;
 You can be like faithful Aaron,
 Holding up the Prophet's hands.

If among the older people,
 You may not be apt to teach;
 "Feed My lambs," said Christ, our Shepherd,
 "Place the food within their reach;"
 And it may be that the children
 You have led with trembling hand,
 Will be found among your jewels
 When you reach the better land.

Let none hear you idly saying,
 "There is nothing I can do,"
 While the souls of men are dying,
 And the Master calls for you.
 Take the task He gives you gladly,
 Let His work your pleasure be;
 Answer quickly when He calleth:
 "Here am I; send me, send me!"

—Exchange.

For The Messenger.

MORE ABOUT THE LITTLE PEOPLE AT WILLOW BROOK.

When the children first called the stranger who had come among them, "Queen," she felt a little badly about any thing so high sounding. She said she would be glad to have just a little corner of their hearts, and did not expect to rule over them, and beside she wanted to be humble more than anything else, and when they asked her what she would like, she said, "I would rather be called thankful, than to be Queen over the best country in the whole world; but you can't call me that. If I only could be called Patience one of these days; but never mind," said she, for she saw the little faces looking as though they didn't quite understand. "Never mind, call me what you like best." Nothing would do but Queen, they said, and then taking up the edges of the white muslin dress, Katie said she must never have to carry anything, so Mamie carried the broad hat and the gloves, for it was so shady just there, and then they led her across the rustic bridge that stretched over the branch, and introduced the meadow pets to her. O how pretty they looked, feeding under the trees and dipping their heads in the cool water! There were the Alderney cows, Rose with such fair skin licking her calf, Rose-bud, who had silken skin like soft fur, and Lily, the Devonshire, with her little calf only three weeks old and named Lily-bell; Rose gave the yellow cream and white milk, and Lily yellow milk, rich all through, and while telling about them, the little people petted them all over; the baby didn't stand much higher than the calf's knees, but she laid her little red cheek against her leg, and said in the sweetest voice "Lil-y-bell, Lil-y-bell." Then there were the two horses, Pet a handsome dark bay, with a pretty mane, and Norma gray-white and very gentle; Pet was a saddle horse and would get out of the traces whenever she pleased, but Norma was ready for any thing, and the children could ride her bareback. The little ones made them all come up, petting them and talking kindly all the way, and after all it's the best way; just to be kind, and then you don't feel afraid of anybody, nor do they feel afraid of you.

O it was such a wonderful morning! The birds were all fairly started at

housekeeping, and were busy as could be, going out to market and coming home with seeds, and bits of grass, and often bright green worms in their baskets; the air was quite full of them, and when they came back such a chirping in the West, such fluttering of the mother bird's wings until breakfast was over!

Some way Harry knew a good deal about the nests, and could tell in a minute whether they were full or empty, or had warm eggs in them. Harry never touched a nest, he said, unless the eggs were cold, and he had a way of looking out at you from under that wide hat of his, that looked very friendly to the birds.

The meadow was green and sloping, and was only shut off from the avenue of Willow Brook by cedars that ran in a long line, and then gathered into a very thick cluster at the lower gate. On the other side of the avenue, there was a pretty woods full of songs and wild flowers, and sweet smell and more wild pitcher plant than any place about. *Jack in the Pulpit* is their real name, for the pale green corolla makes a perfect little top pulpit, and keeps on going up higher and more slender, till it hangs over and makes a sounding-board all striped with dark brown, and under this Jack stands and preaches all day long to the elves and fairies by the brook. Grown people say, it is not Jack at all, that it is just the pistil of the flower filled with pollen, but they don't know anything about what the flowers say to the children.

Well through this pretty woods the brook comes singing along from way over the Maryland hills, and it tells a good deal of what it has seen, and then it comes through and crosses the avenue and runs across the meadow and slips under the fence into the next field and on down, getting wider until it plunges over into Lake Roland, where all the pretty boats lie and where the shores are fresh and green all summer and full of hawthorn blossoms in May.

All along the branch or brook, the willows stand on both sides, and stretch their arms across to each other and hang over the water beautiful, long green fringes. Off at a distance, they look like the biggest kind of plumes on a soldier's hat, but when you come near you see the slender, pointed leaves silver on the under side and the branches and strong stem and roots. In one place there are six trees growing out of one, and here the little party determined to keep house, for somehow it was agreed to without any words, which is much the nicest way, that there were to be many days spent together down by the branch with story books or fishing, or dolls or anything that came up.

There was room enough in the big willow to tuck away the whole party—the limbs were strong and so comfortable, and where the trunk spread out it forked just in the right places for seats and long, low branches to lie on and watch the blue sky through the leaves. Mamie said it was a real house with no glass in the windows, but Dora thought it was like a big ship, the water under the branches that seemed to her like masts, with the children for little sailors climbing up and down, for by the time somebody was settled for a story or a good time, somebody wanted to change position, and such crawling and creeping, slipping and climbing, and sliding over each other, calling, "Here I come!"—"I'm tumin'."

Harry was dispatched to the house for St. Nicholas and fairy talks, for in Maryland the little boys who are polite open all the gates for the little girls, and pick up anything they drop, and pull flowers for them and hunt out the best places and best things for them, and in every way take care of them just as they will do when they grow to be gentlemen.

When he came back he looked like a little peddler, and by that time the places were all agreed upon, except "baby," who took turns in everybody's lap.

Every day after that there was a nice time in the willow tree while the shadows of the leaves danced over the white

pages and the little figures scattered through the branches—making pictures finer than any from the best artist in the world.

One morning, just as the party were following "Hop o' My Thumb" in his big boots through a fairy tale, there was a roaring so near, "baby" cuddled all up and the children's eyes got so large you could see ever so much in them, and there was the old bull in the next field lifting up the top rail. But you must wait again to hear more.

BEAUTIES OF THE UNDER-GROUND WORLD.

It has often happened that in the course of excavations in search of minerals the workmen have come upon some singular hollows or openings in the rock, caused by convulsions of the earth or earthquakes, or caverns through which torrents have flowed in former ages, and have left them for nature to ornament in the most beautiful and fantastic manner.

You will understand how the natural caverns are formed that you have seen on the sea-coast; the moving waters, carrying with them gravel and sand, enter the cracks and crevices in the rocks, and increase their size by wearing away portions of the rock until caverns are formed. Some of these are of immense size, and the extent of many is unknown.

Many caverns are lined with beautiful crystals, called *calcareous spar*, or substances containing much lime, and generally colored by the impurities of the water that has dropped on them. Sometimes these crystals are of a pure white, and have, when the cave is lighted up, a richness and transparency that can scarcely be imagined. Others have the appearance of stone, moss, and shells, in every variety of color.

Caverns of enormous extent occur in Iceland; that of Gurtshellir being forty feet in height, fifty in breadth, and nearly a mile in length. It is situated in the lava that has flowed from a volcano. Beautiful black stalactites hang from the spacious vault, and the sides are covered with glazed stripes, a thick covering of ice, clear as crystal, coating the floor. One spot in particular is mentioned by a traveler, when seen by torch-light, as surpassing anything that can be described. The roof and sides of the cave were decorated with the most superb icicles, crystallized in every possible form, many of which rivalled in delicacy the clearest froth or foam, while from the icy floor arose pillars of the same substance, in all the curious and fantastic shapes that can be imagined. A more brilliant scene, perhaps, never presented itself to the human eye.—*Christian Union*.

KNIVES AND FORKS.

We often laugh at the Chinese and their chop-sticks, or small, thin sticks of wood or ivory with which they eat, and fancy they must make very dirty work at their meals; yet they are cleanly and civilized compared with the habits of our ancestors some three hundred years ago. Then forks were unknown; each man had his own knife, and at dinner seized the joint with his hand and cut off what he wished; the dish was then passed on to the next, who did the same. The knife then cut up the portions into small pieces, which were put into the mouth by the fingers of the hand unoccupied by the knife. None of the sovereigns of England had forks till the reign of Henry the Eighth; all, high and low, used their fingers. About the first royal personage in England who is known to have had a fork was Queen Elizabeth; but although several were presented to her, it is doubtful whether she used them on ordinary occasions. Forks came so slowly into use in England that they were employed only by the higher classes until after the middle of the seventeenth century. At length, for general use, steel forks became an article of manufacture at Sheffield; at first they had only two prongs, and it was only in later times that the three-pronged kind were made. The general introduction of silver forks into Great

Britain is quite recent; it can be dated no farther back than the termination of the French war in 1814.

GRANDPA'S BARN.

BY MARY D. BRINE.

Oh, a jolly old place is grandpa's barn,
 Where the doors stand open throughout the day,
 And the cooling doves fly in and out,
 And the air is sweet with the fragrant hay!

Where the grain lies over the slippery floor,
 And the hens are busily looking around,
 And the sunbeams flicker, now here, now there,
 And the breeze blows through with a merry sound.

The swallows twitter and chirp all day,
 With fluttering-wings, in the old brown eaves,
 And the robins sing in the trees which lean
 To brush the roof with their rustling leaves.

O for the glad vacation time,
 When grandpa's barn will echo the shout
 Of merry children, who romp and play
 In the new-born freedom of "school let out!"
 Such scaring of doves from their cozy nests,
 Such hunting for eggs in the lofts so high,
 Till the frightened hens, with a cackle shrill,
 From their hidden treasures are fain to fly.

Oh, the dear old barn, so cool, so wide!
 Its doors will open again ere long
 To the summer sunshine, the new-mown hay,
 And the merry ring of vacation song.

For grandpa's barn is the jolliest place
 For frolic and fun on a summer's day;
 And e'en old time, as the years slip by,
 Its memory never can steal away.

—Harper's Young People.

ORIENTAL CUSTOMS.

BY FANNIE M. HALL.

How many and various are the singular and yet pleasing manners and habits which we find so closely connected with Eastern life, some of which still characterize the Orient of to-day!

Early rising seems to have been universal and most essential. The Jews were said to rise at dawn of day, and by so doing to perform the will of God. Perhaps it was this motive which prompted the women of Samaria to visit the sepulchre "when it was yet dark" and thus offer homage to Him whom they loved. Abraham rose early in the morning of that day on which he was to sacrifice the life which partook so closely of his own, to offer up Isaac, the son of his old age, when love, like threads of gold mingled with silver, but strong as iron bands, twined around that father's heart and made his faith a mighty conqueror in that hour of severe trial.

The custom of saluting was another important ceremony, which they held as the highest mark of politeness, though they wasted much time in going through these different forms, which consisted in bowing, kissing the hands, feet and beard, smelling the garments, which were often highly perfumed with various spices. They considered this last act a great compliment. It was customary also to offer some word of salutation on these occasions, such as "The Lord be with thee," or "Peace be unto thee," and we find in Ruth this illustration: "And, behold, Boaz came from Bethlehem, and said unto the reapers, The Lord be with you: and they answered him, The Lord bless thee." Our Saviour seemed to have sanctioned this form when He uttered those wonderful words: "Peace I leave with you, My peace I give unto you; not as the world giveth, give I unto you."

The mode of travel, a custom that has been kept up to modern times by the Arabs, is peculiarly interesting in itself: "First went the shepherds and goat-herds, with the sheep and goats, in regular order; then followed the camels and asses with the tents and furniture; next came the old men and women, with the boys and girls, on foot; the little children were carried by the women, and the elder children carried the lambs and kids; last of all, came the masters of the families. Between each family there was a space of a hundred yards or more, so that they need not mix or get confused with each other."

The offering of presents when visiting was a habit which they never failed to perform; but, whether much or little, valuable or insignificant, according to their station, whether fine gold or a simple flower, it was given and received as a token of courtesy and friendship. Before entering a house, it was necessary to call or knock, until gaining admittance;

this explains more clearly the Saviour's invitation: "Behold, I stand at the door and knock; if any man hear My voice and open the door, I will come in to him and sup with him, and he with Me."

Visitors on entering were treated with great kindness; they were supplied with water to bathe their feet and hands, and were often anointed with oil. When leaving, they were honored by the burning of incense, or showered with sweet perfume, which they must have appreciated. A stranger once welcomed as a guest in an Eastern home, was expected, when he returned, to revisit the inmates and keep up the acquaintance, and they, in their turn, did the same. As a link to join this chain of friendship, which might stretch beyond the sea, a piece of lead or stone, sometimes bearing a name inscribed upon it, was broken at parting, and divided among them. When separated, this souvenir was not forgotten, but when time brought these trusty friends again together, their token of alliance proved their fidelity to the covenant.

So, O man! to whom is given God's souvenir of life, though negligent of its use, let not this link which binds you to Him be stained with sin and loosen from its hold, but let it clasp more firmly the chain of God's love and tender care. Never let it be aught but purest gold, unshadowed by alloy; so when you meet that Friend of friends, it may be handed back, worthy of His searching eye, to prove your fidelity to Him.

"To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it."—*N. Y. Observer*.

THE PIGEONS OF VENICE.

The pigeons in the piazza of St. Mark's, which every one who has visited Venice will remember, are said to be particularly fond of the English girls, who, with their gentle ways and sunny hair, contrast so strangely with the dark-eyed and languid Venetians. The birds will only approach within half a foot of a man; but, dove-like as they are, they perch for consolation—and corn—upon a woman. Early one morning an innocent, fresh English girl came unsuspiciously to feed the pigeons. She had bought her present from one of the bright-eyed, shoeless Bohemians who live in the sunshine; but scarcely had she opened her little packet before a cloud of birds environed her. They settled on her shoulder, on her hat and on her accommodating hand. They fed in couples and triplets out of her palm; they would have taken their breakfast from her mouth had she desired it, and perhaps no one was more astonished at her own powers of fascination than the fair-haired maid herself.

Pleasantries.

The man who carries everything before him—the waiter.

The evil that men do lives after them. Cows likewise do not give oleomargarine until they are dead.

What is the difference between a gorgeous landscape and a vegetable stew?
 Ans.—One is superb and the other is herb soup.

A Western man who was recently invited to a seat on the floor of the House at Washington, indignantly refused, saying that he was accustomed to sit on chairs at home.

"Can dogs find their way home from a long distance?" asks an exchange. It's according to the dog. If it's one you want to get rid of, he can find his way back home from California. If it's a good one, he's apt to get lost if he goes around the corner.

How dear to my heart is the school I attended,
 And how I remember, so distant and dim,
 That red-headed Bill and the pin that I bended,
 And carefully put on the bench under him!
 And how I recall the surprise of the master,
 When Bill gave a yell and sprang up with the pin
 So high that his bullet-head bursted the plaster
 Above, and the scholars all set up a grin.
 That active boy Billy, that high-leaping Billy!
 That loud-shouting Billy that sat on a pin.

General News.

HOME.

A despatch from Quincy, Ill., reports the breaking of the Sny levee, fifteen miles below Hannibal, on the upper Mississippi, on the 30th ult. Thousands of acres of the most arable land was submerged, and crops and cattle were swept away. A Mr. Freemer, with his family was drowned.

Washington, June 30th.—The receipts from internal revenue for the month ending to-day are \$10,292,052.62, and for the fiscal year, \$123,623,251.22. The custom receipts for the month were \$14,699,776.76, and for the fiscal year, \$185,108,611.49, an increase over last year of \$10,061,640.64 from internal revenue, and \$47,858,563.39 from customs.

Steamboat disasters seem to follow each other in quick succession. The accident to the Narragansett last week has not lost its horrors in the public mind before the Seawanhaka—a boat plying between New York and the suburban towns on Long Island—was burned, and about fifty lives lost. There were about 300 passengers on board, when an explosion took place enveloping the whole structure in flames. The captain stood to his post and ran the vessel ashore on Randall's Island. The Sound was full of craft of different kinds, and prompt assistance was afforded.

The official advices of the Department of Agriculture show that the depredations of the army worm have been less general than was at first feared. The usual June correspondence of the department reports an increased acreage of cereals and in a fine condition. The invasions of the voracious and energetic worm are mainly confined to Connecticut and Long Island. In the West, a lady of Missouri writes that the worm has appeared in that State. In Pennsylvania there have been a number of reports of the appearance of the worm, but which still lack authentication. The department is now exerting itself, through its agents, to learn the facts with respect to Pennsylvania. Professor Comstock, entomologist of the Department of Agriculture, says that the old fashioned remedy of ditching around the infected crop is the only remedy which thus far has proved effectual. He says that the worm only attacks portions of a field at a time, and by ditching around it they can be prevented from continuing their depredations.

FOREIGN.

On the 30th of June the police closed the Jesuit establishment in the Rue de Sevres Paris. There was great excitement. Some of the Fathers locked themselves in their cells and the doors had to be broken open. Appeals have been taken and Spain has offered the banished men a refuge.

The department of State has just received a telegram from the minister of the United States at Berlin, stating that the German Government has issued a decree prohibiting the importation into the Empire of all preparations of pork from the United States, hams and bacon being excepted. This measure is said to be simply a sanitary one.

London, July 5.—A despatch to Reuters Telegram Company from Rome says that it is stated in clerical circles that the rupture of relations between Belgium and the Vatican may possibly lead to the resignation of Cardinal the Pope allowed himself to be influenced as regards his attitude towards the Belgian bishops in a sense opposed to the policy originally determined upon with Cardinal Nina.

Acknowledgments.

HOME MISSIONS.

| | |
|---|----------|
| Received from Duncannon chg, per pastor, | \$ 75 00 |
| W A Wilt, Treas, from New Bloomfield chg, | |
| 7.00; Christ Chg, 13.00; do, on account | 45 00 |
| of sub to Rev P. X., 25.00; | 5 00 |
| A friend, in St Peter's Ch, Landisburg chg, | |
| I G Gerhart, Treas, 4c; (Church Extension) | |
| Rev A B Kipin, 4.00; Rev H J Welker, | |
| 1.44; Rev N Z Snyder, 3.19; Rev S K | |
| Gross, 1.65; R Shellenberger, late Treas, | 31 50 |
| 21.13; | |
| (For Home Missions), Rev J M Hartzel, 10- | |
| 00; Rev H F Ziegler, 29.00; Rev H J | |
| Welker, 10.00; do, do, 10.00; Rev R C | |
| Weaver, 40.00, | 99 00 |
| Rev D Y Heisler, Treas, E Pa Classis, | 43 20 |
| do D B Shuey, Treas Lan Classis, from | |
| Manheim chg, | 21 00 |
| Rev S S Miller, Treas Md Classis, from | |
| Caretown chg, 45.00; Mt Pleasant, 13.00; | |
| Manchester, 41.31; Mechanicsville, 10- | |
| 50; Glade, 35.00; Mt Moriah, 12.43; St | |
| Paul's, Baltimore, 35.00; Emmitsburg, | |
| 11.50; Clearspring, 3.75; Westminster, | |
| 6.14; St Stephen's, 1.44, | 222 27 |
| Hon H C Hoover, Treas Phila Classis, from | |
| St John's Ch, Del, 8.00; Ch of Ascension, | |
| Norristown, 50.00, | 58 00 |
| J Heyser, from Zion's Ch, Chambersburg, | 16 50 |
| Rev Phas S Kohler, pastor of Dushore and | |
| Ridland cong, Overton Mis, | 6 00 |
| Rev W A Haas, Treas, 4c, from New Berlin | |
| chg, 16.00; Nittany, 11.35; White Deer, | |
| 31.85; Lewisburg, .06; Rebersburg, 10.83, | 70 09 |
| | \$692 56 |

PRICE OFFERINGS.

| | |
|---|----------|
| Rec'd per Rev D B Shuey, Treas Lan Class, | |
| from 1st Ref Ch, Lan, | \$60 00 |
| St Stephen's do | 45 00 |
| | \$105 00 |

WASHINGTON MISSION.

| | |
|---|----------|
| Rec'd per Rev H Mosser, Treas Leb Classis, | |
| from Shafter's Ch, \$8.75; Bionersabits Ch, | |
| 8.25; Speas's Ch, .75, | 17 75 |
| Allegheny Ch, Rev Fritch, 1.00; Haines Ch, | |
| Rev Davis, 5.00, | 6 00 |
| Rev W A Haas, Treas, 4c, from Lewisburg | |
| chg, | 5 94 |
| I G Gerhart, Treas, 4c, from Rev A B Kip- | |
| in, 10.00; Rev F J Mohr, 8.00; Rev N Z | |
| Snyder, 5.00; do, do, 3.07; R Shellen- | |
| berger, late Treas, 51.21, | 77 28 |
| Rev J W Pontius, pastor of Cochranton chg, | |
| Crawford Co, from Trinity Ch, 3.38; St | |
| John's Ch, 4.21; Zion's Ch, 5.43; St | |
| Mark's Ch, 6.53; Pastor, 6.00, | 24 60 |
| | \$131 57 |

WM. H. SEIBERT, Treas.

BENEFICIARY EDUCATION.

Received from Rev G B Dechant, Executor, legacy of Mrs Adelaide Dechant, deceased, to be funded and proceeds annually applied to beneficiary education purposes, \$100 00

SAM'L R. FISHER, Treas.

THE MARKETS.

Philadelphia, July 3d, 1880.

[The prices here given are wholesale.]

BREADSTUFFS.—FLOUR. We quote the whole range of prices as follow: Super, \$2.50@3; winter extras, \$3@3.50, as to quality; Pennsylvania fair and choice family at \$4.50@5; fancy do., \$5.25; Ohio

and Indiana do. at \$5@5.50; fancy do., \$5.75; St. Louis do. at \$5.50@6; fancy do., \$6.25; winter patents and high grades, \$6@7; Minnesota bakers' extras, old, at \$4.25@4.75; medium and choice fresh do., \$5.25@5.75; straight, \$6.25@6.75, and spring wheat patents at \$6.75@8, as to quality. Rye Flour was quiet and unchanged at \$4.12@4.25, as to quality, for Pennsylvania.

WHEAT.—On the open market we heard of sales of 1,100 bushels No. 2, red late yesterday at \$1.12½ f. o. b., and to-day 800 bushels Delaware red dock at \$1.08; 400 bushels fair do., track, at \$1.10; 2,000 bushels prime do., track, at \$1.12½; 6,000 bushels do. at \$1.13; 1,200 bushels No. 2 red, soft, do., elevator, at \$1.13; 2,000 bushels do. spot, in elevator, at \$1.13; at \$1.12, 600 bushels do. do., at \$1.12½. Export orders were reported too low for business. Shipments, 23,623 bushels. Stock in elevators, 414,004 bushels.

CORN.—The local market was quiet but firm, with sales of 2,500 bushels rejected, mixed and yellow, at \$7@8½, as to quality, chiefly at 48c. for good, and 500 bushels sail mixed, in local elevator, at 50½c., with 48½c. bid and 49c. asked for car lots do. in export elevators. Shipments, 76,892 bushels. Stock in elevators, 702,986 bushels.

OATS were ¼@½ higher for the better grades, under lighter offerings and a fair demand, with sales of 2 car mixed at 34½c.; 2 cars No. 3 white at 36c.; 2 cars No. 2 white early at 37½c., and 7 cars do. choice, and 3 cars No. 1 and prime ungraded Pennsylvania do. at 39c., closing at open board with 37½c. bid and 38½c. asked for No. 2 white July, with sales of 5,600 bushels, do. August at 34c., and 33c. bid and 36c. asked for September.

RYE was dull and nominal at 85c. for prime Pennsylvania.

GROCERIES.—Coffee was in fair demand and firm, with sales of 850 bags low-grade and prime Rio at 11½@15½c.; 50 bags low-grade at 13½@15c.; 100 bags ordinary and fancy Laguayra at 13½@15c.; and 100 mats ordinary and fair Java at 21½@22½c. Raw Sugars were firm at 7 11-16@7 13-16c. for fair to refining muscovado, with light offerings. Refined Sugars were in good demand at 3c. advance, closing firm at 10½c. for cut loaf, crushed and powdered; 10½c. for granulated; 10½c. for mould A. and 10c. for standard A. Molasses was quiet and firm at 36c. for 50 test, ex ship. Rice was dull but steady, with sales of 15 casks fair Carolina at 6½c., quoted up to 7½c. for choice.

PROVISIONS.—We quote Mess. Pork at \$12.75@13; shoulders in salt at 4½@5c.; do. smoked, 5½@6c.; pickled bellies at 7@8c., as to average; do. shoulders, 1½@2c. Loose butchers' Lard, 6½c.; prime steam do., \$7.30; city kettle refined do., at 7½c. Beef Hams at \$20.50@21; smoked do., 11@12c.; sweet pickled Hams, 9@9½c. for heavy and light averages; extra India Mess Beef, \$16. f. o. b. family, \$11.50; packet do., \$10.50. City Tallow at 6½c.

BUTTER.—We quote creamery extras at 22c.; do. good to choice, 20@21c.; imitation creamery, 12@17c., as to quality; Bradford tubs, extras, 19@20c.; York State tubs, extras, 19@20c. fair to good, 16@18c.; Western dairy, fancy, 17@18c.—little of this kind here; do. fair to good, at 12@14c.; factory packed, 12@14c., as to quality; common grades, 8@9c. Rolls—Fair to prime, 9@12c. Prints—Fancy at 25@27c.; do. firsts at 20@23c.; do. seconds at 15@18c.

EGGS.—We heard of sales of poor to good Western at 9@12c. as to condition, and some strictly choice marks in a small way brought as high as 13c., but there were a few lots on the market good enough to command this rate. State and near by stock was reported sold in a wholesale way as low as 13½c., but general business was at 14c. for all fine marks.

CHEESE.—We quote New York factory choice at 9c.; do. fair to good, 7@8½c.; do. half skims, 6@6½c.; Ohio flat fine, 7½@7¾c.; small selections fancy, 8c.; do. fair to good, 6@7½c.; skims, 3@5c., as to quality.

LIVE POULTRY was in fair request and firm at 12@13c. for old, and 14@15c. for Spring Chickens, as to quality.

GREEN FRUITS AND VEGETABLES.—Choice large new Potatoes are in good request and firm, but the bulk of the available supply is poor and small, and is slow of sale at relatively low prices. We quote choice large at \$2.75@3; mediums at \$1.50@2.25; smalls at 30@75c. Maryland Onions are plenty at \$2.75@3 per barrel. Norfolk Cucumbers sell at 50@60c. per crate. Southern Tomatoes are easier and tending downward, as Jerseys are now on the market. We quote the former at \$1.50@2 per crate, as to quality, and the latter at \$2@2.25 per basket. Apples generally small and of poor quality, selling at \$1.50@1.75 per barrel. Peaches are in good supply and fair demand. We quote Maryland Beartree, 75c@81 per basket; do. Hales, \$1@1.25 per basket; North Carolina Beartree, \$1.25@1.50 per basket; do. Louise, \$1.50@2 per basket; do. 1-bushel crate, and 1-bushel crate, 3@3.50 per crate. Cultivated Blackberries at 7@9c. per quart; Dewberries, 3@4c. per quart. Currants, 8@10c. per lb. Whorlicherries, 8@10c. per quart. Watermelon, \$20@25 per 100.

SEEDS.—Clover was quiet but firm at 7@7½c. for fair to prime, with sales of 100 bags on this basis late yesterday, and some business reported in treaty to-day. Timothy was dull at \$2.75@3, as to quality. In Flax there was nothing doing, as there was no stock here. New was quoted to arrive, at \$1.30. FEED was under a light supply and fair inquiry, with sales of 1 car spring wheat Bran, to arrive in a few days, at \$15, and 2 cars winter do., on the spot, at \$15.25@15.50. Some fancy lots were reported sold at higher figures, but \$15.25@15.50 were the rates for general sales.

Advertisements.



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Will make daily excursions to Cape May, leaving Race street wharf at 11.15 A. M.; returning, leave Cape May landing at 3 P. M. Hoger's celebrated Brass and String Band has been engaged for the season. Meals and Refreshments furnished on board, at reasonable prices. Fare for the entire excursion only \$1. Tickets good to return during the season, \$1.25. Horses and carriages taken at usual rates; but no other freight. Sunday, July, leave Philadelphia at 7.30 A. M. Republic will stop at Chester on Tuesdays, Saturdays and Sundays.

P. S.—The new steam railroad will convey passengers to the island in 8 minutes after arrival.

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Seashore Excursions for families—Swift and elegant Steamboat

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Leaves Chestnut Street Wharf, Philadelphia, at 2 P. M., for Beverly, Burlington and Bristol, touching at Riverton, Torresdale and Audubon. Returning, leaves Bristol at 4 P. M., arriving in the city about 6 P. M. Morning trip down, leaves Bristol at 7.15 A. M. Evening trip up, leaves Chestnut street wharf at 6 P. M. Fare for the excursion, 40c; one way, 25c.

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Such a stock as Black Silk affords the best test of the spirit of a merchant. It constitutes too large a part of his trade to be trifled with; and as he conducts that, so he considers it wise to conduct the rest of his business. You have here the clue to his policy. If he sells showy silks at a low price and calls them cheap because they are showy, or if he sells heavy silks at a low price and calls them cheap because they are heavy, he either does not know his business or deliberately cheats. To be showy is nothing; to be heavy is nothing. A showy "silk" may be nearly all cotton; a heavy silk may be nearly all dye!

We are frank enough to say that few salesmen or merchants can tell a good silk from one that is not good; and often, when a bad silk is sold, neither the merchant nor his salesman has a suspicion of the fact.

But the great industry of silk-manufacture, using millions upon millions of capital and thousands upon thousands of human lives, is not conducted in ignorance of its raw material or of its product. Few undertakings of man are based on more exact knowledge. Do you imagine, then, that there need be any considerable uncertainty about the quality of a silk which we place before you? There is necessarily just this ground of uncertainty, and no other: a good silk is sometimes spoiled in the last process of manufacture, and the fact can be found out only by wearing it.

The buyers problem is how to get the certain good and avoid all that can be avoided of the uncertain bad. And this is the answer: buy of a merchant whose general plan of business is to deserve your confidence by never betraying it, either through ignorance or indifference; and whose dealings are large enough to give him the best in the market at the bottom of the market price.

This is all that can be profitably said about buying silks in general. It covers the whole ground and is the whole science of buying for persons without a special, technical, and very rare knowledge of goods.

But very likely you want to know what we mean by a good silk, and what good silk costs. By a good silk we mean one that will not disappoint reasonable expectations as to appearance, either when new or old.

A good silk may be got here for a dollar. The best silk can be got here for two dollars; after that, it is a matter of weight alone. The best and heaviest we have in plain black silk is six-and-a-half dollars.

We have no dealing in any silk that we have any distrust of; and if you want to know what we think of any particular piece of silk that we sell, you can learn by asking.

Catalogues of goods sent if requested; they are as follows:

No. 1. Ladies' and children's wear: suits, underclothing, overgarments, lace articles, shoes, etc., etc.

No. 2. Men's and boys' wear, and articles.

No. 3. Piece-goods of all kinds: silks, dress-goods, cloths, flannels, linens, prints, muslins, white-goods, upholstery, etc.

No. 4. Fancy-goods, laces, embroideries, trimmings, ribbons, worsteds, stationery, games, puzzles, etc.

No. 5. House-furnishing goods.

No. 6. Out-door sports: archery, croquet, etc.

Samples of piece-goods sent, if requested. In asking for samples please indicate what grade and description of goods you want.

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